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OCTOBER, 1924

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator.*

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

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Frank J. Boyer, Managing Editor and Publisher.

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Hon. Thomas R. Marshall, in Chicago Daily News.

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THE BIBLE CHAMPION

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THE BIBLE CHAMPION

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Volume 30

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EDITORIAL

William H. Bates, D.D.

T grieves us to announce the death of our intimate friend on our editorial staff, Dr. Bates, on August first, at Greeley, Colorado. Though ailing much for two years past his last illness really dates from June fourth. The months of June and July of this year were to mark two important epochs in his life. He looked forward, with great anticipations, to a family reunion in June, and this was to be followed by the celebration of his fifty-sixth anniversary of his wedding, on July eighth. It must have been a great disappointment to him to be compelled to take to his bed on June fourth.

He was a very happy man when he found he could "dress" for the first time in a month and enjoy the sunshine and fresh air and an auto ride with his family on the day of his wedding anniversary, on July eighth. For several days thereafter he seemed to improve, but on July 25 there was a serious turn for the worse. He suffered much for a week until he was released from all pain and entered into perfect rest.

Dr. Bates was born 84 years ago in Champion, New York. The influence of a devoted Christian mother early determined him for the ministry. He obtained his preparation for college in the Pulaski Academy, by much study at home on his father's farm, and while teaching. He was graduated from Hamilton College in 1865, and from Auburn Theological Seminary in 1868, being a member of the Delta Upsilon fraternity and Phi Beta Kappa.

July 8, 1877, Dr. Bates was married to Miss Nellie J. Peckham, of Pulaski. To them were born four sons, William Peckham, George Alden, Ronald McKee, and Henry Otis. Mrs. Bates and three of their sons survive him.

Dr. Bates was never robust in health since his college days and the civil war. At one time in his early ministerial days not only his friends, but he himself, despaired of his life.

After a vain search after health in other parts he returned home "to die." But, instead, he began to improve, and after some years was again able to preach and engage in literary work, and was permitted to live to a ripe old age.

Dr. Bates' parishes were in McGranville, Waverly, Adams, Clyde, Phelps, Rochester, all in New York state; Webster Grove, Mo.; Pueblo, Colo.; Washington, D. C. His connection with some of these stations was cut short due to breakdowns in health, the result of an experience in the civil war.

Dr. Bates had an assured belief in the fundamental verities of the Christian faith, and this determined his ministry along the lines of a vigorous orthodoxy. His type of doctrine made his preaching not only evangelical but evangelistic. His sermons always had the positive note. He was a stalwart defender of and contender for the old faith, as was abundantly attested by his virile editorials and other contributions to the CHAMPION since he assumed editorial relations in 1916, his other voluminous writings in newspapers and magazines and reviews, and in his addresses.

In 1903 was published his book on *Alleged Discrepancies of the Bible*, which had a most gratifying reception. He also worked out exegetically subjects that had not been so completely wrought out before which were published in pamphlet form and were a distinct addition in the theological discipline.

Dr. Bates came from a musical family and was early a teacher of music and an organist. The music in all of his churches was notable, as also his unique song service called "Evenings with Authors and their Hymns." He was assistant compiler and musical editor of a hymn book of 1500 hymns, fitting 275 tunes to its 75 metres, several of the tunes being his own composition or arrangement. His hymnological articles in reviews and musical journals were numerous.

In his ministry he always esteemed his pul-

pit as making upon him the first and largest demand, yet by no means did he neglect the pastoral features of his work. He was versatile in devising ways and means for advancing the varied interests of the congregations, but all his versatility in devising and executing, whether musical or otherwise, he made strictly subservient to the spiritual ends of church administration. The success of his normal classes attracted more than local attention, as did his short-cut training for Christian lay workers.

In 1917, at his physician's advise, he resigned his parish at Washington, D. C., but still retained his membership in the Washington City Presbytery, and with his wife retired to Greeley, to spend their last days with their son, George A. Bates, of the Bates Music Company. While he became physically infirm, his intellectual faculties continued clear and alert and he devoted his time to editorial labors for the CHAMPION, and contributions to other journals, to him a most pleasant and congenial occupation.

It was only a short time after we took over the CHAMPION that we became fast friends. There was so much we held in common. He did me the honor to visit me at Denver, in 1920, while en route to the Pacific Coast, and again in 1922, at the same city, this time bringing with him not only Mrs. Bates, but also his son George and his wife. We will never forget these pleasant occasions. Several hours with him were a great joy. He was a deeply spiritual man, sincere, fatherly, cheerful, solicitous. He was positive in all his ways! We admire a man who knows what he knows and knows it with all his heart! And he possessed a fine sense of humor and understood well how to use it.

Dr. Bates was a man of very pronounced convictions; no one who ever knew him in any way would deny he had the courage of his convictions. But he had a large and loving heart. Some of his oldest and best friends disagreed with him on important questions. He could "whallop" them for their "strange views," but he loved them just the same. How solicitous he always was for his friends! If there was a selfish streak in him we never discovered it, and we cannot think there was one.

We will miss his fine personal letters, giving counsel, encouragement, and pleasure, as we all will miss his valuable editorials and contributions. The last editorial he sent us is written in his own handwriting, during his last illness. It is also the only unprinted edi-

torial we now have. It is entitled "Christ Teaches His Diety," and it will appear in the November issue.

We know the ordeal Mrs. Bates is passing through and she and the entire family have our sincerest sympathies. We grieve with them, and with their many friends, but not as those who have no hope!—*Frank J. Boyer.*



BECAME acquainted with Dr. Bates about ten years ago. We were at once congenial generally and were especially united in our view concerning "The faith once for all delivered to the saints," and the present day attack upon it. We were also one in our convictions as to the necessity of a firm, determined, contention for it, free from mere personalism. We had no desire to wrestle against flesh and blood; nor to use carnal weapons. We desired to put on the whole armour of God, including the shield of faith, and the sword of the Spirit.

Dr. Bates was exceptionally scholarly in all matters pertaining to the Word of God. He had a strong passion for souls and loved the work of the ministry in which God had blessed him both in power and result.

Dr. Bates kept up his work by tongue and especially by pen even in his advancing weakness and age. No contributions to the *Presbyterian* were more heartily welcomed or more cordially appreciated by our readers than were his. He never rode hobbies and was generous in his conception of the whole proportion of faith.

His long journey on earth has closed. His conflict is finished, and his labors done, and he now wears the crown which the righteous Judge gives to all those who love His appearing. He is absent from the body and at home with the Lord, which is far better.—*D. S. Kennedy, D.D.*



O my mind Dr. Bates was one of the bravest and most competent upholders of the Christian faith in its full tonality that America has ever produced. He seemed to be perfectly fearless. He was a man who never felt that he "must go with the crowd," especially if he believed that the crowd was going wrong. Undaunted by the boast of a monopoly of "scholarship" on the part of the Modernists, he went calmly on his way giving his constructive interpretations of the Bible and proving that such interpretations were true, and that real, thorough-going research

led to positive instead of negative results. Dr. Bates' testimony was needed in these days of upheaval, doubt and shredding criticism. He had indeed "come to the kingdom for such a time as this."

Although for the most part he worked constructively, yet, when occasion demanded, he feared not to buckle on his armor and enter the lists against the enemies of truth. He felt a special call to uphold the divine character and integrity of the whole Bible. No mutilated Bible met his Christian experience, or satisfied the requirements of his intellect and soul. While he could sometimes use the weapons of ridicule, at heart he was most kindly, and held no rancor toward those who differed from him. It may be of importance to add that Dr. Bates could defend "the faith once for all delivered" with all the qualifications of modern scholarship; for he was a diligent student and a wide reader.

The cause of evangelical truth has lost a valiant defender in the death of Dr. Bates. The publisher and editors of *THE BIBLE CHAMPION* have lost a genial, capable and greatly beloved colleague and friend. We grieve over our loss, and we sympathize with his wife and other loved ones; but we do not sorrow as those who have no hope, for he has gone to "the better country," and some time we shall be joined with him there in everlasting reunion with our Lord Jesus Christ.—*Leander S. Keyser, D.D.*

IT is a joy to me to speak of my good friend and classmate, Dr. Bates. I knew him intimately and well for sixty years. I esteemed him highly and loved him sincerely. He was pure gold. We differed widely in our theological views, but that did not destroy our strong friendship for each other. We were much together in Hamilton College—class of 1865, and members of the same fraternity—Delta Upsilon. He was a thorough student, capable and diligent. He had a fine order of mind and easily mastered the subjects of the classroom. Though handicapped by serious illness during his college course he graduated fourth in rank in his class—a high honor man.

He chose as the subject of his Clark Prize oration "The Insignificance of the Earth no Argument Against Christianity." It was a masterly oration. It won him a place among the six contestants for the coveted prize. The subject was in harmony with his trend of mind. From the first he was a stout defender

of The Faith. He did not leave his religion at home, as so many college students do, but was an earnest Christian, as well as an earnest student, and made his Christian influence felt throughout his college life. He played the organ Sunday morning for the service in church, and Sunday afternoon went to some outside district and conducted a Sunday school.

He was happiest when actively engaged in Christian work. This characteristic was very marked to the last of his long life. And what a beautiful life! How noble in ambition; how consecrated in purpose; how uncomplaining in suffering; how strong in faith; how bright in hope; how fruitful in old age!

On graduating from Hamilton he at once entered Auburn Theological Seminary. Completing his theological studies in 1868 he accepted a call to the Presbyterian Church at McGranville, N. Y. This pastorate began most favorably, but was soon interrupted by serious illness. The effects of the severe attack of measles that he had in his junior year in college left him with weak lungs. He had frequent hemorrhages. At this time he visited me, then in my first parish in Dubuque, Iowa. I was impressed by his cheerful spirit. I did not then know that he was so seriously ill. He did not allow me to know it. There was no word of complaint or murmuring. It was not until long afterward that he told me that he then had little hope of recovery.

He then went to other parts of the West seeking health, but only in every place to meet with bitter disappointment. At length he returned home, as he said, "to die." But in the delightful atmosphere of his happy home he began to improve. At length he resumed his beloved work of preaching the Gospel, grew stronger, and for more than half a century continued his helpful ministry.

When he retired from the active ministry he devoted himself to writing critical articles on Bible themes for religious magazines and papers. He could not be idle. Here, I am inclined to think he would say, he did his best work. Certain it is that the Psalmist's declaration in regard to the righteous man, in his case, was found most true: "He shall still bring forth fruit in old age." Some of his very best work, as a writer, was done after he was eighty years old. His mind was clear to the last.

He was strong in his convictions and held them strongly; positive in his opinions and expressed them positively. There was no uncertainty with W. H. Bates. You always

knew just where to find him. He was a fundamentalist of the fundamentalists. He was unyielding in his conviction for what he believed the truth. He loved an argument. He was severely logical. If you granted his major premise, there was no escaping his conclusion. We might differ with him, as some of us did decidedly, but we respected his sincerity, his zeal, and his ability in defending his views.

Dr. Bates was an enthusiast in Bible study. A day with his Greek Testament was a day of joy. No enthusiastic golf fiend took more pleasure in making a fine score than he took in writing a fine critical article for "THE BIBLE CHAMPION." And how many he wrote! How prolific his pen! He never slept. Even when his poor body was racked with pain he wrote and wrote on with wonderful perseverance. It was for him the best possible medicine. It helped him to forget his pain.

No more zealous Bible champion than Dr. Bates. If his magazine articles were severe and merciless in his criticism of his opponents, his private letters were full of sweetness, bright with hope and radiant with love and good cheer. I prize them highly—remarkable letters—letters to be preserved. In those written during the past year, when his physical infirmities had greatly increased (for several years he had suffered keenly as the result of an automobile accident), his unshaken faith in the overruling Providence of a loving Heavenly Father was sublime. He felt that he was in the gracious keeping of a God of infinite wisdom and infinite love, and he was at peace. He could say as Paul said, "I have learned in whatsoever state I am therein to be content." Calmly awaiting the divine summons he could also make those other words of St. Paul, so triumphant and peaceful, his own: "I have fought a good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day."

Throughout his long life Dr. Bates was not only a lover of the best music, but a musician of great merit. He was himself a composer. With rare discrimination he compiled a fine hymn book, when he served for a time as Chaplain in Clifton Springs Sanitarium, for use in their chapel services.

Dr. Bates had three sons—George, Henry and Ronald—in whose prosperity he took justifiable pride and joy. In his old age and

feebleness he was greatly blessed by the tender ministry of a devoted wife, who for more than half a century, shared all his joys and all his sorrows. This unspeakable blessing he fully appreciated and for it daily thanked God.

Only four of our class were left when Dr. Bates wrote me his last beautiful letter, and now he has joined those on the other side. We three who remain feel lonely without him, but we rejoice in the glorious victory he has won. We delight to honor his name and will ever fondly cherish his memory.

"Beautiful toiler, thy work all done,
Beautiful soul into glory gone,
Beautiful life with its crown all won,

God giveth thee rest—
Rest from all sorrows and watchings and fears,
Rest from all possible sighings and tears,
Rest through God's endless wonderful years,
At home with the blest."

—L. A. Ostrander, D.D., Lyons, N. Y.



R. BATES' long life is ended. He passed away on Friday, August 1, 1924, at the age of eighty-four. Only recently, in writing of another matter, he remarked that his earthly tabernacle seemed to come down with considerable difficulty. He was merely waiting for the end; but he was using his time of waiting to get a little more done for the Master. That was typical of the man. He had an intense desire to do the whole of his bit for the Kingdom and do it well. Who can doubt that he accomplished his desire?

As a pastor he was not satisfied with preaching a good sermon. He felt the need of gathering in souls. He must save men. That may explain his great success as a minister. He took his calling seriously. It was not merely a profession. It was a commission from the great Commander, and he was loyal to it to the very end.

In his work he always wished to be accurate and clear. He desired to present the truth with exactness and lucidity. That led him to study words and their origin and relationships. As a result he often shed new light on some familiar text and made it glow with life to his hearers.

His contributions to the CHAMPION were many, and they had been tested before an audience before they were published. They deserve a place in the lives and libraries of men and women who follow the Christ and wish to serve Him acceptably. To be familiar with them is to be better and stronger for the

experience. They furnish real pabulum for the soul.

From the very beginning of his work for the *CHAMPION* it was my privilege to read his proofs and test his results. Not to agree with him was an extremely rare experience. It was on a point concerning which we differed that we exchanged our last letters.

He had reasoned as we practical moderns are apt to do, while I had followed Hebrew usages and points of view, with special reference to Semitic psychology and modes of action. That led us apart in our conclusions, although we were in agreement as to our original contentions. It was simply a case of how the premises would work out.

A long and intimate friendship with a Hebrew who had become a Congregational minister had completely changed my own way of looking at such matters; for my whole training as an orientalist had rendered me sympathetic to oriental ways of looking at things, and I knew that they were not our ways.

Most writers never have any such privilege, and they often miss the true inwardness of things because of that fact. It is not what we would mean but what they would or did mean that counts. If we forget that, our best efforts are subjective and subject to revision. We need to make such allowances if we hope to be accurate or reliable leaders.

When I laid the matter before him, Dr. Bates showed immediate interest and kind appreciation even if he was not wholly convinced. Time and careful thought must necessarily precede conviction, and that was expected from the start. He was good enough to say that he missed my articles in the *CHAMPION*; but the last two years have been too full of other things to allow me to write or anything. I shall certainly miss his articles, as will many others. His work here is done, though his words will not die; but we do not now what work God has for him on high. It is our loss but his gain, and he has finished his course.

He was a man. His trumpet never gave forth an uncertain sound. He had strong convictions and positive views; but he was a most kindly and sympathetic leader for all that, and he had few equals in his ability to feed the sheep and lambs of the flock.

The *CHAMPION* has met with a great loss; but God always has another worker in reserve somewhere when He calls one of His helpers home. None of us should take himself seriously for that reason. Our work should be

so taken; for it will not be done unless we do it. That is where we really count, and we need to remember it. We are nothing except as God uses us.

The lesson of Dr. Bates' life is along that line. "Do with thy might what thy hand finds to do" and do it heartily "as unto the Lord." That was his unending joy and satisfaction up to the last; for his mind remained clear and his insight keen, and he never tired of work for his Saviour. That is what has made him an example and an inspiration to us all. We can never forget him or his contributions to the cause of Christ.—*W. H. Magoun, Ph.D.*



IN comparison of any words of appreciation I can utter to the character and work of Dr. William H. Bates—with the testimonies of his later contemporaries—my own can only be recorded as tentative and altogether inadequate. Perhaps I have known him longer than his later friends and admirers. Early in our ministries we were co-presbyters, trying, both of us, to get the mastery of our craft, ambitious and eager to get some worthy work accomplished. These common ideals drew us closely together and laid the basis for a life-long friendship. Later a long summer's camping in the Adirondacs that aciduous test of friendship bound us more closely while frequent correspondence and casual meetings kept the bonds unbroken.

My thoughts of him have been chiefly of personal friendship, rather than association with him in the theological role which he later in life assumed. Still I have watched his later career through his published work and admired his courage in the defence of the faith once delivered.

He was a man of pronounced religious convictions and it is good to find a man who believes something and defends it fearlessly. He liked to face an antagonist in tournamental conflict and did not shrink from a defiant challenge of the real Olympians, and we like a man of audacity in a world of compromise and *laissez faire* and non-committal. Such men are needed now. Perhaps in this role his later friends may accredit him with his strongest life work. But my own thought of him in this hour of his passing from us is of the warm friendship which began in peaceful time and has continued through these later years of stress and storm.—*S. H. Howe, D.D., Norwich, Conn.*



HE death of Dr. William H. Bates, at Greeley, Colorado, on August 1, at the ripened age of 84 years, impels me to make public recognition, through your esteemed columns, of the remarkable and enduring service rendered during his well-nigh twelve years' ministry in the Clyde Presbyterian Church.

As a pastor for almost twelve years of the same church, I feel an obligation devolves upon me, to voice the indebtedness and gratitude, of the pastor who succeeded Dr. Bates in the Clyde parish, for the far-reaching labors of this faithful and gifted "servant of Christ."

So deep and abiding were the foundations of faith and doctrine laid by Dr. Bates that the impress was very apparent. I could see the influence of his powerful Christocentric and doctrinal preaching, in the "thought" of those who were favored with his fruitful ministrations—for the forcefully preached Word never dies out.

As a prolific (I might say prodigious) writer for religious magazines and periodicals he attracted wide attention. Many of his articles were of a marked controversial character, and their position and keenness called forth many rejoinders—if indeed not criticisms,—notably from his astute and Bible-versed townsman, our mutual friend, Hon. Thos. Robinson,—in whom Dr. Bates found a friendly and admiring foeman, worthy of his brightest blade. It is very cheering to contemplate these two outstanding and distinguished members of a "mutual admiration society." May the survivor long continue to use his influential and trenchant pen and voice in the defense of the Word!—*Warren J. Johnson, D.D., Ardmore, Pa.*



DR. WILLIAM H. BATES was a good man and full of the Holy Ghost; a learned man and full of knowledge gathered especially from the word of God, but also from history, science, experience, and every form of good literature. He knew his Bible—in Hebrew and Greek as well as in English.

We knew him well. Many were the hours that we sat at his feet in his study or mine, in Pueblo, Colorado. I questioned, he answered. He was teacher, I was pupil. What a knowledge he had of men and books.

He was an exegete. He could have filled the Chair of Exegesis in any Theological Seminary. His mind was analytic. His analysis of Paul's two letters to the Corinthians is a sample of his power along this line. Most

of the Books of the Bible he analyzed in the same manner. He was synthetic. He had a way of combining facts and phrases that enabled his hearer to see clearly his meaning. This is shown in many of his writings. An example of it is in "A Critique—Jesus Pre- Christian?"

He was one of the strongest defenders of the Faith of any in the last fifty years. His one article, "The Bible in the Light of Modern Thought," is proof of this. I was with him when he was preparing that article. He did not have his large library at hand. I was amazed at his ability to give the names and dates from Maimonides of the 12th Century Baruch Spinoza of the 17th Century, down to more Evangelical writers of the 20th Century. He had prepared a sermon on the same theme a few years before, but did not have even a copy of this when he prepared the article for publication.

He had a way of meeting the destructive critics by so wielding the "Sword of the Spirit" and the lances of argument, irony, and sarcasm, that caused them to fall before him. His "Collapse of Radical Criticism," "Yellow Theologies—Their German Genesis," and his letter to Dr. Harry E. Fosdick, are evidences of his ability and spirit in this line.

We know of nothing better written on the Discrepancies of the Bible than that written by Dr. Bates.

He was not only a defender of the Faith in that he contended with those who would destroy that which was once given to the saints, but he was also a positive proclaimer of all things fundamental. His teaching was positive, always scriptural. He never seemed to forget that his great work was to win souls and help saints to build up on the most holy faith and keep in the love of God.

He was an interpreter of the word and an Evangelist in the truest sense. As an interpreter he might have written—and often times did write—such notes on the Bible as those of Drs. Jacobus, Barnes or John C. Ryle.

As a Theologian he might have written such Popular Lectures on Theological Themes as that of Dr. A. A. Hodge. He had that clear insight into the word, that grasp of the truth, that power of illustration and that use of the English language that made him a master of these things.

He was Evangelistic in much of his writing. When he considers the "Inhibited and the Permitted Touch" of Mary Magdalene the "Priest—Priesthood," "A Study in the Genealogies of Jesus," and especially "God's

Forgiveness of Sin," he is not only giving a clear explanation but a touch of Evangelization, the power of which cannot be lost. If he taught a Bible Class, preached a sermon, made a prayer meeting talk or administered the Sacraments, he never failed to attempt to lead sinners to the Cross of Christ.

Dr. Bates' "Present Phases of Evangelism," though written in 1908, might be most profitably studied in 1924.

He was a most intelligent student of the discoveries of the Archaeologists. Some of us could testify that next to Dr. Kyle, an active discoverer, Dr. Bates, the student of Archaeology, has been our most inspiring teacher.

Dr. Bates wrote much concerning hymns and hymn music. In many conversations there was not only the discussion of great hymns, the spirit of which was a great inspiration to him, but also of hymn tunes. He knew what strong and worshipped music was—the fitness of certain tunes to certain hymns. He could have improved some of our Hymnals.

His brief articles on "Philip Doddridge and his Hymns" and "Watts and his Hymns" show his appreciation of the great hymns of the Church.

He was a prolific writer and an indefatigable worker, a true orator, a great preacher, and a powerful teacher.


We will always think of Dr. Bates as learned, as an exegete, a theologian at once analytic and synthetic in habit, an orthodox interpreter, an ardent defender and an Evangelistic teacher and preacher.

He was most companionable. He was a true friend. He was most spiritually minded. He was most fervent in prayer. It is said that one Rabbi Duncan declared that he was brought to accept Christ as a Savior by hearing a Dr. Mearns pray. This might have been true concerning Dr. Bates.

A great man has gone to a great reward.

His life companion, encourager and helper—one of the noblest of women, Mrs. Bates—still tarries.—*J. L. Weaver, D.D.*

The Great Evangelist

HRIST was an evangelist. He went about as an itinerant among the villages preaching the "Evangel"; that is, the good news of salvation from the penalty and power of sin.

He wrought miracles, also; but these were merely incidental to his Gospel. When he opened the eyes of the blind it was to emphasize the fact that he had power to remove spiritual blindness, and when he wiped away the leper's spots, he intended to show that he could purge from sin.

No theory of Evangelism, can be accepted unless it conforms to the method of Christ. We shall not be able to make any improvement upon that. In speaking of the so-called "New Evangelism" I desire to be perfectly fair as well as perfectly frank. It may safely be allowed to present its own cause. It would appear from the statements of its advocates that it is distinctly at odds with the evangelism of Jesus at three points.

First: As to the relation of Preaching to the Scriptures.

It affirms and insists that the work of Evangelism has nothing whatever to do with the question of the reliability of the Scriptures as the Word of God.

The preaching of Jesus was founded on the very opposite. It is not enough to say that in the entire course of his public ministry

he never uttered a word or syllable, nor intimated in any wise that he did not accept the absolute trustworthiness and inerrancy of Holy Writ. It must be said, farther, that he constantly and consistently emphasized his belief in the truth of it.

The keynote of his ministry was struck at his home in Nazareth when he entered the synagogue and opened the Scriptures at the place where it is written, "The Spirit of the Lord God is upon me; for he hath anointed me to heal and preach"; and, closing the book, proceeded to an Exposition beginning with the words, "This day is this Scripture fulfilled in your ears."

Furthermore he commended the Scriptures to his hearers as their authoritative standard of truth and morals, saying, "Search the Scriptures, for in them ye think ye have eternal life, and these are they which testify of me."

Not only so; he sent his disciples forth to preach in the same manner; and they, following in his steps, went in and out among the villages as evangelists, entering into the synagogues and preaching from the Scriptures which were set for the lessons of the day. An examination will show that their method was just as Biblical as his and that they were no less loyal than their Master to the Word of God.

The same fact is observed in the instruc-

tions which our Lord addressed to those who as Evangelists, in future times, were to follow in his steps. He armed them for conquest with a great weapon and a great promise. The weapon is the only one which the armory of God affords for the equipment of a Christian soldier; namely, "The Sword of the Spirit, which is the Word of God." and the promise is that ancient one in which the Scriptures are made the determining factor in the establishment of the kingdom; to wit, "As the rain cometh down, and the snow from heaven returneth not thither, but watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it."

If these things are true, it follows that any Evangelism, new or old, which takes issue with Christ in his devotion to the Scriptures is no sort of Evangelism for those who profess to follow him.

Second: As to the relation of Truth to Ethics.

The New Evangelism calls for "Ethical Revivals." It affirms that creeds and dogmas have little or nothing to do with the salvation of men.

The greatest of ethical preachers was Christ. His sermons ring with the keeping of the law. He iterates and reiterates the historicity and ultimate authority of the Ten Commandments. He denounces in unmistakable terms the superficial pietism which lays claim to orthodoxy without any substantial show of morals. But, as a sound reasoner, he based his ethics on truth. He knew as everybody knows, that a man is never better than his creed. "As a man thinketh in his heart, so is he."

The doctrinal system of Christ may be briefly summed up in three fundamentals.

The Doctrine of Sin. To him it was not a matter of indifference what one thinks about sin. He did not regard it as a disease which could be referred to therapeutics; or as a trifling lapse from virtue which could be cured by "turning over a new leaf." To his mind it is "any want of conformity unto or transgression of divine law"; and its only remedy is regeneration. He taught that it is followed by retribution as certainly as effect follows cause. And what that retribution is he indicates in unequivocal words. The sin-

ner is "lost"; lost to self-respect, to the regard of his fellowmen and to the favor of God. The sinner is dead; spiritually dead, because his spiritual functions have ceased, so that having eyes, he sees not, and having ears, he hears not. The sinner is doomed to hell; word of frequent occurrence in the teaching of Jesus (which we may not venture to utter save with bated breath), indicating a place where there is weeping and wailing and gnashing of teeth, by reason of the wasted privileges and lost opportunities of the earthly life.

The view of Jesus respecting sin is clearly indicated where he says: "If thy hand offend thee, cut it off and cast it from thee: it is better for thee to enter into life halt or maimed, rather than having two feet or two hands to be cast into everlasting fire. And if thine eye offend thee, pluck it out and cast it from thee: it is better for thee to enter into life with one eye, rather than, having two eyes, to be cast into the fire of hell."

The Doctrine of Salvation. He held that all men are salvable. No doctrine of "total depravity" can be true which does not allow that the worst of sinners can *turn* and live *if he will*. And the complement of this fact is announced by Christ in the statement that he is himself the Saviour. He has come into the world to suffer in behalf of men, so that "whosoever will" may be saved on two conditions. One of these is repentance, that is, sorrow for sin and turning from it; and the other is faith, a personal faith in Christ as the only Saviour from sin. "I am the Way," He says, "no man cometh unto the Father but by me." In pursuance of this fact he is continually calling, "Come unto me!" "Look unto me all ye ends of the earth, and be ye saved!" "Believe in me!" "He that believeth in the Son hath everlasting life, and he that believeth not, the wrath of God abideth on him." This means, if it means anything, that in the philosophy of Jesus it is a matter of tremendous importance what a man believes with respect to Justification by Faith.

The Doctrine of Sanctification. He has much to say about the Holy Spirit; who is so called not because he is holier than the other persons in the Godhead but because it is his special function to make men holy. It is another of the functions of the Spirit to equip men for service in the kingdom. No man can be a true Evangelist who does not apprehend these facts and act accordingly: or, as Moody said, "We must honor the Holy Spirit if we would catch men."

Now these are the essential doctrines of Christianity as laid down in the teaching of Christ. Sin, Salvation and Sanctification—and upon them rests the ethical system as a superstructure. To teach ethics without a substratum of truth or doctrine is as illogical as it would be to conceive of a tree without a root, a stream without a fountain, or an effect without a cause.

It follows that any Evangelism, new or old, which ignores or minimizes the importance of truth is not consistent with the Evangelism of Christ, and is therefore, not for those who profess to follow him.

Third: As to the relation of the Individual to Society.

In the sociology of the New Evangelism we hear much of "the Regeneration of Society"; the idea being that if society is reformed *en masse*, the individual will of necessity be toned up. The thing needed, we are informed, is a better social environment, an improvement in the housing and clothing and feeding of the community, improved sanitary conditions, a higher degree of culture, instruction in the arts, in books and industry. When this is accomplished, we may look for the Golden Age.

The method proposed is exactly the reverse of that employed by Christ. He directed his thought to the betterment of the world through the conversion of its units. To speak of regenerating society while ignoring the individual is contrary to experience and common sense. It is like endeavoring to boil the kettle from the top. The method of Jesus is set forth in his parable of the Leaven which a woman took and put in certain measures of meal, "and it leavened the whole lump"; the process of leavening being by the vital contact of every atom with every neighboring atom. It is the individual touch that reforms the mass.

Of his own mission the Lord said: "The Son of Man is come to seek and save the lost." And this he proposed to do not by presenting abstract truths to masses of men but by going out after one. "What man of you," he asked, "having a hundred sheep, if he lose one of them in the wilderness, doth not go after that which is lost until he find it?" He must needs go through Samaria, because there was one there, a lost woman, whom he would bring back to God. He went up into Syro-Phoenecia, because there was one there in great trouble whom he would bring back to God. He crossed the lake into the Country of the Gadarenes, because there was

one there, a crazy outcast, whom he would bring back to God.

His Church was organized in that way. Philip went out after Nathaniel; and Andrew "first findeth his own brother Simon." One man is sent after one man. The church is *ekklesia*, that is, made up of believers who are "called out" of the world one by one. The Evangel has no bearing on society except as it affects singly and thus cumulatively the units that constitute it.

The true method is indicated in the incident of the restoring of the Shunammite's son. The prophet went up into the room where the dead was arrayed for burial, and "he lay down upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm." It is this vital contact of soul with soul that restores life. For this reason we address ourselves, as Jesus and his Apostles did, not immediately to that impersonal thing which we call Society, but to sinners who individually need a Saviour. The call, "Come to Jesus," is much deprecated in certain quarters nowadays! but it will never go out of fashion until his people forget his own call, "Come unto me!"

The Evangelism which does not, in this particular, copy the method of Christ, the living center of the Evangel, is not for those who profess to follow him.

The prayers of the church are going up on every hand for a revival. O that God would pour out his Spirit upon us, and that souls might come to him as doves flocking to their windows! He is doing it. Among the fishermen of the North Sea and elsewhere there are showers of blessing. Why should not some droppings fall on us?

We can have a revival whenever we set about it in the right way: and the only way is that of Jesus. All our machinery will be simply vain and cumbersome unless his Spirit is in the wheels. We have Evangelists and Evangelistic Committees at work, for which God be praised; but the moment we try to improve on Christ's method we block all progress. "Back to the Evangelism of Christ!" is the watchword of blessing.

As he walked in the morning by the lake-shore, seeing his disciples in their fishing boat, he called to them, "Children, have ye any meat?" They answered "No." All night long they had been toiling and had taken nothing but water hauls. He said unto them "Cast

the net on the right side of the ship and ye shall find!" They cast, therefore, and were not able to draw it for the multitude of fishes.

As followers of Christ we are fishers of men. The possibilities are incalculable if we only cast the net on the right side of the ship! The directions of our Lord are clear and explicit. Let us remember the word of his mother at Cana: "Whatsoever he saith unto you, do it."

The great word of the kingdom is, "Bring ye all the tithes into the storehouse, and prove

me herewith." Shall we belittle this by speaking of a paltry dime in a dollar? Nay; the call is for "tithes" of time and energy of prayer and effort, of loyalty without reserve and self-forgetful consecration. Ten tithes of loyalty to Christ! Bring this into my storehouse, saith the Lord, "and prove me there with if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it!" —D. J. B.

Notes on Dr. Koenig's Article



SPECIAL attention is called to Dr. Koenig's timely article in this number of the CHAMPION. We are honored in his having taken the time and trouble to write this thesis and the one published last month in this journal. He has written them out of his great concern for the preservation of the evangelical view of the Holy Scriptures and his desire to edify souls and lead errorists back to the right path.

Dr. Koenig's German is not always easy to translate, and we are not sure that we have in every case grasped his fine shade of meaning. We hope he will find that we have in no case misunderstood him.

It is instructive to know that the same methods are employed in Germany by the rationalists as are so widely prevalent in this country on the part of those who substitute their subjective views for the clear Biblical teaching. Thus it is that they pervert history. Having accepted certain viewpoints or theories, they warp and twist the Scriptures to make them mean just what they (the critics) want them to mean. No plainer case of the evils of exegesis has ever been known in all the history of Biblical interpretation. If the text of the Bible itself will not bear out their critical views, they will change and manhandle it until it is moulded to their subjective purposes.

Take the case of Jacob at Bethel. In the history of the Christian church this beautiful narrative has for centuries been accepted at its face value, and has been looked upon as capable of only one interpretation. It has been regarded as one of the clearest and most inspiring instances of divine revelation. How many uplifting sermons have been preached on this passage relative to Jacob's ladder and his heavenly vision! It has been an uplift to

many of the saints of God. Its winsome promises have been looked upon as vital links in the chain of God's redemptive purpose. Often the ladder of Jacob's vision has been regarded as a most suggestive type of Christ, the incarnate Son of God, connecting heaven and earth.

But the pernicious theory of evolution has entered human thought, and has so darkened men's minds that they can no longer let the Bible tell its own simple story. See how the theory works in the case of Jacob. The evolutionist holds that the original form of religion was of the lowest order, namely, fetichism; therefore he sees in Jacob's act of erecting a memorial stone at Bethel as a proof that Jacob's religion was the religion of fetichism. Would any person not obsessed with a theory ever read such an interpretation into that beautiful narrative? However, the evolutionist can see no beauty in it; no revelation of God; no vision of heaven; no connection with the supernatural; no gratitude on the part of the patriarch to the personal God in erecting a monument in memory of a signal divine revelation. No; the critic can see nothing in the event but the crude, superstitious worship of a fetich! He can think only on the lowest levels. A higher conception is impossible to his earth-bound soul.

But Dr. Koenig shows that the evolutionist lacks the true historical temper. He disregards the real and only historical sources and manufactures imaginary sources by means of his theoretical speculations. Therefore he is unscientific; his method is not the Baconian method; it is the deductive method, not the inductive. And yet he boasts of being "scientific." Professing to be empirical, he is the most chronic speculatist the world has ever produced.

But why does not the evolutionary theorist


simply cast the Bible away? Why does he not say that it bears false testimony, and make short work of it? The answer is plain. He cannot do so, and dare not. The Biblical writings are too ancient and too well attested; they go back too far in history; in fact, many centuries before Christ. If they were accepted at their honest face value, they would teach too high a religious conception to fit into the theory of evolution. In some way, therefore, the historical evidence must be gotten rid of. So it is doctored up—"interpreted." Thus the explicit teaching of the Bible is so twisted as to mean something that it never was meant to mean, and that its language does not mean. Is such treatment of sources scientific and historical? Nay, more: is it ethical?

Dr. Koenig's articles reveal another fact. Some of his quotations from German writers have a very familiar sound to American ears.

When we turn to the writings of Bade, Hopkins and some other recent writers, we find teachings there that sound very much like echoes. Note that Bade also calls the Jehovah of Israel "a local deity," "a clan god," etc., just like the German school. One of two things must be true: either Bade and his fellow-critics borrowed their ideas from the German critics, or else the rationalistic mind runs in the same groove here in America that it does in Germany.

We are glad for what Dr. Koenig's says about the impossibility of lower forms of life developing, by means of resident forces, into higher forms, and of the personal spirit of man evolving from a non-personal source. Such an assumption is utterly contrary to the fundamental law of causality, which demands an adequate cause for every effect. Therefore the theory of evolution is based upon a fundamental fallacy.

Was the Horse Evolved?

HE managers of the American Museum of Natural History have issued Number 36 of the Guide Leaflet Series, with the title, "The Evolution of the Horse." It is dated February, 1924, and hence is up to date, and sets forth the latest conclusions of certain scientists who believe that the horse has had an evolutionary history extending over some millions of years.

In this brochure they have put forward their best foot. The work is very scientific in form. It teems with scientific jaw-breakers. The little forbears of the modern horse have nomenclature almost as large as themselves. If the erudite terms of scientific theology were used in this free way, men like Henry Van Dyke would hold up their hands in holy protest, and exclaim, "You don't have to swallow a whole system of theology in order to be religious!" We are not objecting to the use of big scientific terms derived from the Greek and Latin, but are simply showing that it is impossible to deal with science without using scientific terminology. And this is just as true of theological science as it is of physical science.

But general reflections aside, what is to be said of this laborious effort of the scientists to prove that the horse has come up from a small animal by an age-long process of evolution? We do not want to appear stubborn or

biased, but, somehow, the presentation does not seem to be convincing. The real findings of the scientists are not questioned. We believe that they have found the fossil remains of all the supposed ancestors of the *Equus* family that they report. No doubt, their classification of their material is technically scientific. No doubt, too, that for the most part their "reconstructions" are to be relied on.

Still to our mind, there are insuperable difficulties in believing that the horse was evolved in the way depicted by these scientists. For instance they say (p. 15): "The *Hyracotherium* is the most primitive stage known, but only the skull has been found, so that it has not been determined exactly what the feet were like."

Honestly, does not that seem like a slender basis on which to build up so big a theory? Note the word "exactly." Do the scientists know *at all* what the feet were like? If they have found only the skull, how do they know anything about the animal's feet? Right there is where the guessing comes in. Moreover, how do they know that this small creature belongs to the right family and was the father of the whole horse race? From such slender data no broad generalizations should be drawn by men who call themselves empirical scientists.

Here is still another difficulty. The only known specimens of *Hyracotherium* were

found in the London Clay or Lower Eocene of England. The next descendent of this creature is the *Eohippus*, which is "much better known." But where were the fossils of *Eohippus* found? In Wyoming and New Mexico! And yet *Eohippus* is supposed to be the descendent of the English breed! Does not such an inference require a breaking stretch of the imagination? Is it not a *naïve* faith that can swallow such a theory?

The difficulties multiply. The front foot of *Eohippus* has four complete toes; the hind foot three, "and the splints of the first and fifth digits can still be detected in some species."

Let us be critical here. Only the skull of the most primitive specimen of the series has been found, so that no one knows what its feet were like; yet here it is *assumed* that it had five toes on its hind foot, the "splints" of later types vestiges! The text says that these splints "can still be detected in some species," just as if it had been *proved* that *Hyracotherium* had five toes on its hind foot. Is that science, or is it guessing?

Difficulties multiply. "The earliest known ancestors of the horse were small animals not larger than the domestic cat, with four complete toes on each fore foot and three on each hind foot."

As to the matter of size, we want to ask the scientists whether they know of a single case in their study of natural history in which any kinds of animals increase in dimensions? Is it not true that every type maintains a regular or normal size? Why, then, take it for granted that animals far back in the world's history were so radically different from the animals of today?

Note these statements (p. 15), speaking of *Eohippus*: "The proportions of the skull, the short neck and arched back, and the limbs of moderate length, were very little horselike—recalling, on the contrary, some modern carnivorous animals, especially the civets (*Viverridae*). The teeth were short-crowned and covered with rounded knobs of enamel, suggesting those of the monkeys and pigs or other omnivorous animals, but not at all like the long-crowned complicated grinders of the horse."

One would think from these frank admissions that the evolutionists are going out of their way to establish the pedigree of the modern equine. Come to think of it, is it not a far cry from the horse back to a creature so much unlike itself? We do not see nature

achieving such metamorphoses today; rather do we see stability of type the rule; therefore the so-styled evolution of the horse lacks scientific verification. One of the high contentions of the evolutionists is "the uniformity of nature's processes." Why, then, did nature act so differently millions of years ago from what she does now?

But the chief *gravamen* of the evolution theory is the feet and toes of those little primitive animals. How could they evolve into hoofs? Think it over—feet with five complete toes turned into solid hoofs like those of the modern horse! Why and how? Let us try to envisage the process. There was once a cat-sized creature with five toes on each foot. How it came first to evolve its five toes deponent sayeth not. One would think that it would have been much easier and simpler to evolve one toe first, and then let it evolve into a hoof. The question is, why was a five-toed creature evolved first, and then compelled gradually to slough off four of them in order to make a creature with a single hoof?

But given the five toes on each foot, the natural way for the animal to walk would have been on the pad of its foot with the toes flattened and spread out on the ground. Evidently the toes were given to it to afford it a wider base, to help it to balance itself. Otherwise the toes would have been useless appendages, and so could not have been evolved in the first place. If they were useful at first, they would have continued to be useful; thus evolution would have had no good reason to get rid of them.

The supposed process by which the little animal gradually eliminated all its toes but the middle one is based on an absurdity. It was as follows: The creature took to walking on its toe-tips; it continued to do this for millions of years; by this method it gradually developed the middle toe of each foot into a hoof, while the other toes disappeared through disuse.

Is that a reasonable theory? Why would a five-toed animal take to walking on the tips of its toes? That would have been an utterly unnatural mode of locomotion; indeed, it would have been painful. Do naturalists today find creatures which walk on their toe-tips? If they find no parallels of this kind today, their inferences are all speculations; they have no empirical basis.


The claim is made that the horse's hoof has splints which seem to be vestiges of remote

oes. We do not see why they should be regarded as vestiges. They may be the necessary constituents of the horse's hoof, to give it some degree of elasticity, because it stands to reason that a horse's hoof should have some spring to it. The whole argument for evolution based on the doctrine of vestiges seems to be illy founded, because, according to the theory itself, useless appendages should gradually disappear; but not one of the so-called vestiges shows such a tendency. All of them

continue to be just as fully developed as they have ever been since they could be investigated. Therefore the more rational inference is that they subserve some useful purpose, even if scientists have not yet discovered it.

Let us therefore reconsider the whole question of the horse's evolution, and see whether it is not fundamentally unreasonable and unnatural to believe that a five-toed foot ever evolved into a compact hoof.—L. S. K.

A Period of Degradation



FTER the death of Gideon, the wickedness of his son, Abimelech, brought great distress into the family by the murder of all his sons but one, the youngest, whose name was Jotham. After some years of strife between Abimelech and his neighbor, Abimelech was killed, the curse of Jotham came upon him, and his whole family disappeared. Then followed Jephthah, a man of physical prowess, but of small faith and the sense of God and of the service due him. He made a rash vow, which required for its fulfillment the life of his daughter. The period of Samson was a time of light and darkness, of unbelief and faith, in which faith triumphed, and this was followed by another period. These two periods between Gideon and Samson and between Samson and Samuel are largely given over to wickedness. The moral depravity is of the darkest order. Theft was common. Men seemed determined to seek their own prosperity and satisfaction through theft. A son stole the silver and gold which his mother had saved up to give him at a future time. The story of the Levite and his concubine pictures the darkest combination of impurity and murder of such stench and violence that it shocked all Israel, besotted as it was. No commandment of God escaped violation. The degeneration found its way into the commercialized sanctuary, and kept up its degrading work until it culminated in the capture of the ark and the fearful death of Eli, the priest, and his two sons. The steep down grade which comes in the practical life of a people is astounding and shocking when their religious principles decay. In our age we are very shy of piety and rigid morality, while careful, orderly living is taboo. It would be well to remember that our present decency is the fruit of inheritance from a

former generation, than whom we consider ourselves smarter and more advanced. If ever we break loose from the firm mooring, let us be prepared for a terrific dash downward to the very bottom.

The cause of Israel's decay and demoralization was not ignorance. They had many learned men. It was not poverty. In general, they were favored with abundance. The root of the matter was a desire to follow the fashion and especially the fashion of religion. Their life was a simple and happy one. They became ambitious to be like their luxurious and indulgent neighbors. They imitated them and took on their religion, and, forsaking Jehovah, they became more devoted worshippers of the heathen gods than were the heathen themselves. With the heathen religion came the heathen practices, and being virgin soil, they developed an abundant crop of vices. It is ever so. In our time we have a strong tendency to break down the wall of partition between religions. Some have shown a strong ambition to reduce the Christian religion to the common level with paganism. One of our Sabbath-school associations or societies has abandoned the Christian name and speaks of its work as "religious education."

Now all this has a serious significance, as the ages that are past testify. Religion is helpful or hurtful in proportion as it is true or false. The greatest curse that can come upon any people or nation is false religion. It is the most degrading influence that ever came into the heart of man. Religion is the bond between God and man. If that bond is false, if men entertain lies about God, if they have false thoughts of him, the whole life will become false, a rotten lie. Every man-made religion is false, because man cannot reach God, and hence the god he produces for

himself is made in his own image and misleads him. It is only a magnified bundle of his own errors and weaknesses. The only true religion must be a revealed religion. Christianity is the only religion which furnishes a competent testimony of the authenticity of its revelation. The work and fruits of Christianity through the ages and among the nations are infallible testimony, but not the only competent testimony to its divine character.

But Christianity is not only the best religion, it is the only true religion. If, as a result of the materialistic education of our colleges, and the commercialized spirit of our common life, and the ambition to imitate and simply do as others do, this age loses its faith in Christ, its appreciation of his love, and the consciousness of its great responsibility, then this nation and this civilization must collapse and sink into the greatest depravity known to the race because of our exalted privileges, testimony and blessings which are thus cast aside. We have been lifted high, and if we

fall, our fall must be great. But there was a persistent streak of light passing through the awful period of corruption and darkness. God was preserving a remnant from which was to come a mighty Saviour. Elimelech and Naomi, driven from wicked Israel through the famine which was checking the falling race, in their isolation developed fidelity and found Ruth. God preserved a remnant in the line of Pharez, Hezron, Ram, Amminadab, Nahshon, Salmon, Boaz, Obed, Jesse, and David. They were sinners, but sinners in whose hearts was faith, and faith conquered, and through this line Christ came into the world. How God did labor with sinning Israel; by blessings, by chastisement, by victory and defeat, until at last he opened the way of salvation through his own Son. The way is still open, and cannot be closed until the last soul of his people is brought in. But those who despise his mercy may bring sorrow upon their own hearts and ruin to their own people.—D. S. K.

Our Bible



WE maintain and defend the Bible as it is.

First, because it is all true. By this we do not mean to say that there are no discrepancies in current versions. The Bible is printed in more than five hundred languages and dialects; and naturally there are diversities of expression among them. But what we do claim is that the original autograph, "written by holy men as they were moved by the Spirit of God," must have been "without spot or blemish or any such thing." If inspiration means anything it means that the holy men through whom God breathed were so protected against error that the writing on the original parchment was faultlessly true.*

"But how are we interested in a manuscript that we never saw?" The objection goes too far: for it holds equally against Christ as the incarnate Word; who lived on earth only thirty years and then disappeared, leaving no accurate replica or portrait behind him; nevertheless it is an unspeakable comfort to know that he was the blameless Son of God.

The discrepancies in current versions are invariably so unimportant in their bearing on the integrity of the Book as "an infallible

rule of faith and practice," that an open-minded reader is bound to reach two conclusions: on the one hand, that they must have occurred in the process of transcription; and on the other hand, that a special Providence must have preserved the original and passed it along the centuries so unimpaired as to be an absolutely trustworthy guide in all things pertaining to truth and the conduct of life.

In the *second* place, we hold to the entire Book because it is all helpful, as it is written: "All Scripture, given by inspiration is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be thoroughly furnished unto every good work." Not that all parts are equally profitable or in the same way; for example, John 3: 16 is a vastly more important verse than Deuteronomy 22: 6.

Ingersoll used to say in one of his infidel lectures that there were portions of the Bible which could not be read aloud in any company. This, blessed be God, is true. The Book as a whole was not intended for public reading; for the reason that it touches life at every point in its circumference. It is a two-edged sword that pierces between the very soul and spirit; it lays a ruthless hand on the secret imaginations of the heart. There are portions of it that can be read only in solitary

* The word inspiration is theopneustia, literally, "breathed of God."

places where men are alone with the God of the all-searching eyes. But there is no part of Scripture which can be dispensed with, because every one of its truths and precepts answers a divine purpose in some way.

Our *third* reason for holding to the entire Bible is that it was Christ's Book. He knew it, loved it, believed it, called it "truth," preached it, practiced it, commended it to his disciples, put his *imprimatur* on the very passages that are most railed at, and *never intimated by a single word or syllable that he found any semblance of error in it.*

Is it too much to say that the Book which was good enough for Christ ought to be good enough for those who profess to love and follow him?

The assault on Scripture is no new thing. The enemy call themselves "modernists"; but they are simply echoing the ancient cry, "Let us break God's bands asunder and cast away his cords from us!" He that sitteth in the heavens shall laugh. His word written—like its living analogue the Word Incarnate—has come to stay. The grass withereth and the flower thereof fadeth, but the Word of the Lord shall stand forever!

Do you doubt that? Then listen to this:

A few years ago, when it was announced that the Revised Version was ready for publication, the electric wires of the world were instantly subsidized to carry the news; and within twenty-four hours two and a half millions of copies were on the market. That surely does not indicate that the Bible is a "back number" or that the people are willing to part with it.

But *your* Bible, my friend, is of no use whatever while it lies dust-covered on the shelf. It is like a life-boat hanging on its davits, an admirable thing to look at; but when a struggling swimmer is helped into a life-boat and saved, he thinks differently about it. "Search the Scriptures," said Jesus; for in them ye (rightly) think ye have eternal life, and they are they which testify of me."

Take down your Bible and search it. The Book is its own best evidence. Search it with no hoodwink of prejudice on your eyes. Search it for hid treasure. Search it as an inquiring child searches for wisdom in its mother's eyes. And remember the word of the Lord Jesus how he said: "Except ye become as this little child—in filial faith and confidence and earnest inquiry—ye shall in nowise enter into the Kingdom of God."—*D. J. B.*

Has Jesus Just Been Re-Discovered?

IN the City Temple, London, England, a church made sacred by the preaching of the whole gospel by the sainted Joseph Parker, Dr. Harry Emerson Fosdick preached a sermon on May 18, 1924, on "The Re-discovery of Jesus." This sermon was published in *The Christian Century* for June 12th—a journal well known for its modernistic teaching.

What shall we think of a man who gives such a title to a sermon preached in 1924, nearly nineteen centuries after the gospels and epistles were given to the world? Has Jesus been lost all this time? Have all the reverent and regenerated students of the Bible failed to find Him, so that He has had to be "re-discovered" at this late date? If the Word of God is so obscure; if Christ failed to make His meaning clear; if the Holy Spirit has been so remiss in leading men to a knowledge of the truth; if the regenerated mind is so stupid as to be unable to determine who Jesus is, then we despair of ever knowing anything about God, Christ, and the way of salvation

that is worth knowing. And what wisdom must be concentrated in Dr. Fosdick that the whole church should have lost Christ for so long, while he of all men has just re-discovered Him?

We hold that the evangelical church, which through all the centuries has held to the Word of God, has never lost Jesus. Formalists and rationalists may have lost Him, and substituted for Him a being of their own conceptions, but Biblical Christianity has always known Him, the true, historic, redeeming Lord and Master. It is not probable that all spiritual wisdom has waited through the centuries for a modernist to discover it, nor that all of it will die when he passes into eternity. Surely such a title is one of the sign-manuals of the proud and boastful spirit of this modernistic age.

In reading this modernistic sermon we find many good things. Let us be glad for it. However, the good and true things in the sermon are no re-discovery, but have been known by the orthodox church all along, and especially since the days of the Reformation.

Let us note the factors in the person of Jesus which Dr. Fosdick emphasizes and which he seems to look upon as recent discoveries.

First, he says that in Christianity "Jesus Christ is central." That is true, but not new. Let any one read the theologies of Luther, Melancthon, Chemnitz, Gerhard, Hollazius, Hutten, Tholuck, Luthardt, the Hodges, the Alexanders, Smith (Henry B.), Weidner, Valentine, Miley, Jacobs, Lindberg, Evans, Clark (D. S.), and a host of other evangelical theologians, and he will find that all of them to a man have made their systems of theology Christocentric. In the foregoing list we began with the Reformation and ended with a number of living evangelical theologians. Where has Dr. Fosdick been living that he thinks it a "re-discovery" to make Jesus central? It would seem that there are some eminent men living even in this modernistic age who "have a zeal, but not according to knowledge."

Note the other points which are heralded as modern "discoveries." Christ gave us "our loftiest ideas of God." True, but not new. The apostle John told this long ago: "No man hath seen God at any time: the only begotten Son, who is in the bosom of the Father, He hath revealed Him." Jesus also said a long time ago: "I and the Father are one; he that hath seen me hath seen the Father also." Paul said in the first Christian century that Christ "is God manifest in the flesh," and is "the express image of His person." And through all the centuries since apostolic times the evangelical church has taught that Jesus Christ has given the world the clearest and noblest conception of the personality and love of God.

Jesus has given us "our noblest estimate of man," says Fosdick. True again, but not a new discovery. The manhood of Christ has always been the norm for the highest kind of manhood since He walked this earth. And when He stopped to bless the little children, to help the blind beggar, to say that the angels of God rejoice over one sinner that repenteth, He taught the selfish world the infinite worth of one soul. The Christian church has taught this doctrine ever since Christ was here on earth in human form.

Christ also gave to men their "highest ethical ideals." Indeed, He did. But that truth is no recent discovery. Every well-trained Sunday School child and catechumen knows it now, and those of the past have also been familiar with it. All of us have known since we knew anything that to obey the

teaching of Jesus and to follow His example and accept His salvation is to walk "in the highway of holiness." It is a great fact, but familiar to all Christian folk.

Our would-be adventurer in new fields gives two more "discoveries" about Jesus: He gives us "our deepest resources of spiritual power, our sublimest exhibition of confidence in moral forces." These are important truths, but commonplace for those who have studied the Bible. There may be some originality in the way they are put, for Dr. Fosdick is an epigram-maker, a phrase-coiner, an expert rhetorician. He is able to put old and familiar truths in a new literary guise, and for that reason some people may mistake them for new truths or real discoveries. But when you think down to the root of the matter, every truth so euphoniously sounded forth in this City Temple discourse is very familiar, and, if it were put in the ordinary rhetorical form, would be called platitudinous.

But has Dr. Fosdick, after all, set forth the plenary Christ of the gospel in this much-heralded sermon? We think not. He pictures only a fragment of the historical Christ. Not long ago we heard Bishop James Cannon Jr., of the Methodist Church South, say of this very discourse that he could find no fault with what Dr. Fosdick had said therein; but it was what he did not say that made the utterances serious and ominous. The missing note was what spoiled the music of the discourse. What was it? The note of redemption! There is not a word about Christ the Saviour, the Redeemer, of the world: the Lord of glory who came down into this world, became incarnate in human form, gave His life a ransom for many, and shed His blood for the remission of sins. And this, the Bishop declared, was the major note in Christ's work and message; the ones accentuated by Dr. Fosdick, were of course, integral in the full-toned gospel of the Son of God, but they were rather the minor notes, while the redemptive note through atoning sacrifice was the major note without which all the rest produced jangle rather than music. (We have not tried to quote the Bishop literally, but have given the sense of what he said so splendidly.)


We must remark with sorrow that when a modernist professes to portray what he regards as "the re-discovery of Jesus," and then omits the very pith and root of the gospel of redeeming grace and love, he reveals by that very token the poverty of modernism. If that

is the best it can do, let us go back to the old-time, full-toned gospel.

Another major note is missing in this sermon jingle. There are not in it more than two or three or possibly four citations from the Bible. There are references to and quotations from other writings, from secular authors, but the Biblical basis of this discourse on Jesus is very slender. Evidently the text was John 6:68, 69, which is Simon Peter's answer to Christ's question, "Would ye also go away?" "And Simon Peter answered Him, Lord, to whom shall we go? Thou

hast the words of eternal life. And we have believed and know that thou art the Holy One of God." Dr. Fosdick, instead of giving the text as it is given in the American Revised Version, puts it thus: "To whom then should we go?" omitting the word "Lord." Had Dr. Fosdick scrupulously studied his Bible in order to find the subject matter of his sermon, he would not have quoted it carelessly, nor would he have omitted the scarlet thread of redemption and pardon that runs through its wonderful cloth of gold.—L. S. K.

Some Thoughts on Law and Predicable Science

N advocate of the evolution theory recently declared that it was no longer a hypothesis, but a *law of nature*, as well established by science as the law of gravitation. Suppose we see whether his assertion gives evidence of clear reasoning based on scientific data.

Try out the law of gravitation. Throw a stone up into the air, and see whether it will be drawn back to the earth, or will continue to fly off indefinitely into space. Sit directly beneath an apple just loosening from its stem on the tree, and see whether it will not drop upon your head. It certainly will not fly up into the air of its own accord. So here is positive scientific proof of the operation of the law of gravitation, namely, that in some mysterious way bodies are attracted to the earth if they are free to be acted upon by the power of gravitation. While we do not understand the mystery of it, we see the law in plain action before our eyes. Moreover, it can be demonstrated hundreds of times a day.

Is the theory of evolution on the same basis of demonstration? Do we see before our eyes one species of plants or animals evolving into another by means of resident forces? Is there a single clearly verified instance of such transmutation? Everybody knows there is not one. Except where man by intelligent action intervenes, nature always reproduces after its kind. When we examine the fossil remains of vegetables and animals, we find the same law of the persistency of type holding the field against all comers and goers. Neither spontaneous generation nor the transmutation of species has been demonstrated in a single instance by empirical data.

Thus we see that the law of gravitation and the theory of evolution do not stand on

the same plane. The one is clearly demonstrated; the other lacks demonstration in a single instance. The one is a law of nature; the other is only a human conjecture.

The same evolutionist to whom reference is made above observed that science makes things predictable. It enables us to foretell what will occur in the future. Then he referred to eclipses and the appearance of certain comets. The mathematical astronomer can predict the precise time when such phenomena will occur. That is science, said our advocate.

In this example we agree to both the premises and the conclusion. Such predictions are fulfilled, and therefore the scientist has here found an established law of nature. But the theory of organic evolution will not stand the same test. You can make no sure predictions regarding it. No one knows just what it will produce in the future nor when it will produce it. The evolutionists themselves are witnesses to the fact that they can make no predictions and be sure they will come true.

We venture modestly to do some predicting in the realm of nature, and we have no fear of being denounced as a "false prophet." If the world stands until next spring, the red-headed woodpeckers will lay their eggs and will hatch out red-headed woodpeckers; the flickers will hatch flickers; the blue-jays will rear blue-jays. Each species will be procreated "after its kind." Science, predictable science! See?

We venture on another prediction. This fall the farmer sows wheat in his fields. We cannot foretell absolutely that he will have a crop; the weather may prevent; but if he does have a crop the next harvest, we predict

that it will be wheat, not cheat or oats or rye. Science! The facts are predictable.

There is no end to one's ability to prophesy along this line. For example again (although it is superfluous to multiply examples), we predict that the monkeys at their next breeding time will bring forth monkeys, not anthropoid apes nor human beings; the

apes will beget apes, not monkeys nor gorillas nor human beings. But human beings will beget their own kind. Yes, true science makes future events predictable. Evolution does not enable men to make predictions that will be sure of fulfillment; *ergo*, evolution is not science.

Gamaliel's Bad Advice



ADVICE is easily given. It may be good or bad. It may mean injury or aid. Some bad advice is so couched that its evil is not at once detected, and it goes on from age to age. Such is the counsel of Gamaliel, when of the persecuted apostles he counselled, "And now I say unto you, Refrain from these men, and let them alone, for if their counsel or this work be of men, it will come to naught. But if it be of God, ye cannot overthrow it." The last part of this counsel is true, and because it is true, it gives cover to the first part, which is not true. The evil lies in the command, "to let alone." If these men were right, then they ought to have been sustained by this ruler in Israel. If they were in the wrong, then they should have been exposed, and the people defended from them. It was the duty of this doctor of the law to have discerned whether they were right or wrong, and then to have sustained or opposed them. It was cowardly and cruel for him thus to dodge his responsibility. He acknowledged that former leaders had arisen and led away large numbers, and both the leader and the led perished or failed. His policy and teachings were to the effect that all questions of life were a matter of experiment and pragmatism. If they worked all was well. If they did not work, all was loss and ruin. Thus men are left to fumble and stumble, without any guide. That is satanic, when we consider the sin and evil and death which lurk in this world. This is not God's way. He puts up warning signs along life's way, in the great ten "Thou shalt nots." Other warnings are placed all along God's highway. He ever warns men against sin and error, and constantly casts light that they may walk in the light and in the road that leads to the Lamb and his glory.

The middle-of-the-road people are constantly giving this advice as to doctrine. "Let it alone" is their constant and persistent

acclaim. It makes no difference how many souls are lost, while the false teachings and the lawless deeds are moving on. Since the teachings are false, it means the eternal ruin of men; but never mind, let them alone; the ruin of the men will expose the falsity of the teachings and the course. But is the exposing of evil the object of life? No, the object is the saving of men, and we expose and oppose the false teachings of the age in order to save men from their terrible results.

It may seem very gracious to say, "Let it alone and see." But it may be very wicked and cruel. Would a physician say, "Let the dope peddler alone. If his dope is bad, it will kill the user, and if it is good it will save him?" Take the substance: if it kills it is bad; if it cures, it is good. Can a man risk his eternity on a guess and an experiment? We know that truth is good; falsehood is bad. We propagate the one and repress the other. It was the devil who said, "Let us alone," and the devil and his demons are still saying it. God and his company say, "Know the truth, and the truth will make you free." "Thy Word is truth." Oppose untruth, for it is deadly.—D. S. K.

* * *

What to Read

If you have the "blues," read the 27th Psalm.

If your pocket or pocketbook is empty, read the 37th Psalm.

If people seem unkind or misjudge you, read the 15th chapter of John.

If you are discouraged about your work, read the 126th Psalm.

If you are losing confidence in men, read the 13th chapter of First Corinthians.

If you can't have your own way in everything, keep silent and read the third chapter of James.

If you are feeling all out of sorts, read the 12th chapter of Hebrews.—*Dallas World*.

Notes and Comments



It is profitable to note how the Old and New Testaments are bound together indissolubly by the testimony of the New Testament writers. Divine inspiration is assumed for both Testaments, and their revelations are placed on a par. Observe a few relevant passages. First, there is 2 Pet. 3:1,2: "This second epistle, beloved, I now write unto you, in which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and by us, the apostles of the Lord and Saviour." Here we see that the words of the prophets of the Old Testament and the apostles of the New are put on the same level; both are to be remembered and obeyed. The great letter to the Hebrews (which is Pauline at least in its doctrinal viewpoint) bears just as explicit witness: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath, in these last days, spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds" (Heb. 1:1 and 2). This means plenary Biblical inspiration.

Those who deny the inspiration of the Old Testament must also deny Paul's inspiration, or admit that they are illogical. Note what Paul says (2 Tim. 3:16): "All Scripture is inspired of God (in the Greek, God-breathed), and is profitable for doctrine," etc. The context shows that Paul here meant the Old Testament Scriptures, which he was commending to Timothy, who had known them from a babe. If Paul was divinely inspired, then the Old Testament must also be divinely inspired. Do the hackers and hewers of the Old Testament realize the logical *cul de sac* into which they are driven? This situation is all the more desperate when we remember Paul's emphatic declaration regarding the gospel which he preached, of which he says (Gal. 1:12): "For I neither received it nor was I taught it by man, but by revelation of Jesus Christ." What kind of a man was Paul who made these claims? Will the mutilating critics tell us?

The apostle Paul is emphatic in asseverating his own honesty. Directly in connection with his positive statement that he received his gospel, not from men, not even from the other apostles, but from Christ alone, he makes

this solemn declaration: "Now of the things which I write unto you, behold, before God, I lie not." Here is food for reflection on the critics of the Old Testament, and of Paul as well.

Recently we heard a modernist declare that the Bible is God's book, divinely inspired throughout. Not many hours afterward, in a public address he said that the Bible contains errors in science and history, but must be accepted as a sure guide in matters of religion. He reiterated that the Bible was never intended to teach anything about nature; it was written only to be a guide in spiritual matters. Just what is wrong with the modernist's thinking, we do not presume to say. Is it spiritual blindness, or is it innocence of the simplest principles of logic? How can the Bible be divinely "inspired throughout," and yet contain errors in science and history?

When the modernist declares categorically that the Bible was never intended to teach science and history, but only religion, is he not becoming dogmatic and going beyond his authority? Where does the Bible say that it was intended to teach religion only? Does it anywhere draw a line of demarkation between its religious and its other teaching? If so, where is the statement made? There ought to be a plain passage somewhere making a statement like this: "This book is intended to teach nothing but religion; therefore wherever it touches on historical and scientific matters, its statements need not be accepted." But one looks in vain for any such distinction in the Bible. Is it not much more rational to say that whatever the Bible does teach, that it was meant to teach? If that is not true, why was the superfluous matter inserted? These are questions that deserve a clear, unevasive answer.

Again we recur to the question that, as the modernists hold, the Bible contains scientific errors, and was intended to teach nothing but religion. Then the serious interrogatory arises: If the Bible cannot be trusted when it tells us of natural things, how can it be trusted when it tells us about spiritual things? If its statements are not reliable regarding the things of time (history), how can we know that they are reliable regarding the things of eternity? Our Lord Himself said

almost the same thing when he asked the pertinent question: "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" The apostle Paul also gives us a clear word on this point (1 Cor. 15:44): "Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." This passage evidently implies that God's testimony regarding the natural things is just as trustworthy as is his testimony regarding the spiritual things. The two are intertwined in an organic unity. You cannot tear out part of the teaching without impairing the texture itself.

Here is the same clarion testimony from the Lutheran Church which we have been hearing right along, dated June 13, 1924: "The Lutheran Augustana Synod, in session here today (Dekalb, Ill.), sided with the fundamentalists, and without a dissenting vote adopted resolutions re-affirming the stand of the church on the Bible as the only absolute rule of faith."

It would seem that no language today escapes a peculiar "interpretation" at the hands of the modernists. One of them said recently that the Bible may be in error on matters of history and science and some other things, because the churches say that it is the infallible rule "of faith and practice" only; they do not say of science and history. We have been wondering for some time whether the liberalists would not find some erratic way of "interpreting" the form of creedal subscription adopted by many of the orthodox churches. And here it is! The formula says only "faith and practice." You see the liberalist's twist: there are many *other* things besides "faith and practice" on which the Bible may be in error. Thus we can go through the Bible with our enlightened and acute human reason, and pick out the teaching that pertains to "faith and practice," and say, "Here the Bible is infallible; elsewhere it is not." Is not that an adroit and slippery way of reasoning.

Suppose we place the liberalist's way of rationalizing as above indicated into the crucible. Our desire is to make sure which parts of the Bible are inerrant and which are not. We do not want to go stumbling through life. Therefore, we must ask the modernists to pick out just precisely those parts of the Bible which pertain to "faith and practice," and which parts do not. Since it is the liberalists who make this distinction, they

ought to accept this challenge. Let us have everything definitely set forth; then we shall know just what we need to believe and what we do not need to believe. However, lest the challenged party may think their task too easy, and bear their responsibility too lightly, we suggest that the word "faith" means what we are to believe; therefore the logical interpretation of the subscription formula is likely to be as follows: the Bible is the only infallible rule as to what we shall believe, while other rules as to what we shall believe are fallible. The contrast lies in the word "infallible" as applied to the Bible—a word that is not to be applied to mere human rules. In our attempted "interpretation," let us remember that a subversion of the clearly intended meaning of language is not an interpretation, but a misinterpretation.

One of our editors and contributors has written two articles for this number, one on the leaflet on the evolution of man issued by the American Museum of Natural History, and the other on the evolution of the horse. He writes us that he failed to make the necessary connection between the two leaflets and to draw the proper conclusions. In the first leaflet Dr. Osborn says that the data for the evolution of man are much more meager and broken than are those for the evolution of the horse. Our contributor has certainly shown that the so-called "proofs" of the evolution of the horse are shadowy and uncertain, and that the very basis on which it is built is impossible and absurd. That being so, the evolution of man is even further from being scientifically established. This makes the whole theory of evolution extremely hypothetical.

One is ever learning something new from the Bible. Why have its defenders never noticed the precise language of Genesis 2:4,5, which reads as follows: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field *before it was in the earth*, and every herb of the field *before it grew*." This shows clearly how God brought forth the vegetable kingdom. He did not first make the seed, plant it in the ground, and then cause it to germinate and grow; He first made the plant that would bear seed from which subsequent plants would spring. This agrees with Gen. 1:11,12, which tells in a more general way how vegetation was begun. This method also agrees with the

Biblical account of the production of animals and of man: first, the adults, endowed with the power of reproducing their kind, were made, so that, when the tender young were brought forth, there would be matured parents to take care of them. After all, the Bible seems to be an authoritative treatise on natural history, so far as regards the origin of species.

From an excellent little book, "Can a Young Man Trust His Bible?" by Arthur Gook (Pickening & Inglis, Publishers, London and Glasgow), we select the following excerpt, which ought to be weighed by all who are seeking the truth: "Herbert Spencer, an agnostic, writing of what he called the 'manifestations of the unknowable,' said that such a manifestation must, on scientific grounds, take five distinct forms, which he specified thus: Space, Time, Matter, Motion, and Force. Some one has pointed out that these five elements are found in the first two verses of Genesis, when God first manifested His great power on this earth, thus: 'In the beginning'—*Time*; 'God created the heaven'—*Space*; 'and the earth'—*Matter*; 'and the Spirit of God'—*Force*; 'moved on the face of the waters'—*Motion*."

In the *Christian Century* Clevin Zumwalt, superintendent of schools, Griswold, Iowa, has an article on "Evolution Into Immortality" that is very informing, very. The Professor says: "For the sake of illustrating the facts"—*facts*, mind you—"let us imagine any one-celled ancestors to be capable of studying their environment and of talking with one another. Suppose"—"fact," "imagine," "suppose"—"that some great seer among them had told them of a day when they would leave their world for another, and, guided by a mighty attraction, unite with another cell-being and from that union would come another world like that in which they lived, with its fountains of swiftly flowing blood and its teeming populations of living cells, and that they, as world instead of individual, would do tremendous and unheard of things. . . . At last, to each one, the great change came. Whirled in a torrent of plasma, the matured spermatozoön was swept from its world into another. . . . The spermatozoön I have just described was not lost, for he was my paternal ancestor."

Isn't that fine? Go 'way Genesis. Now we know for a "fact" just how some things were done. Such whirligig, plasmatic performance ought to be encouraged. Go to it,

sperm, on your way evolving into immortality. May you "get there" all right.

Liberals in justification and recommendation of themselves are often quoting "The tree shall be known by its fruits." They claim to be as fruitful in Christian activities as are the conservatives. There are fruits and fruits. According to the press the week-day school of religion at Morristown, N. J., has collapsed. The cause is said to be the introduction into the curriculum by two Presbyterian pastors there, Forbush's "The Life of Jesus." These two were among the 150 signers of the modernistic "Affirmation" sponsored at Auburn, N. Y., under the fostering shade of its Theological Seminary. A retired lawyer and Presbyterian elder protested in the Morristown papers, declaring that this particular book did not follow "the story of the Gospels and the well-known faith of the whole Christian Church. It totally ignores the deity and supernatural life, character, authority and power of the Lord, and tends to the injury and unbelief of the children instructed in it." There were people who would not stand for such instruction. The liberals, championing "liberty," appealed to the State Legislature, introduced an amendment to the school law which would legalize their contention, but were decisively defeated. The school collapsed. Oh, yes, liberalism has its fruits.

Mr. Frothingham, a minister of the sect of Free Religionists, does not pray in the preliminary exercises of the assembly to which he discourses. He religiously meditates and aspires so as to be heard by the congregation. We have heard such "meditations" within the precincts of professed orthodoxy, and it sounded to us frothy.

In these days of concert-vociferation that all well-informed scientists, and indeed most intelligent people, have accepted Evolution, it is some comfort to us stupids of the Bible Champion editorial sanctum who still believe that the Almighty is not backed off the map and bowed out of His universe—a University of Chicago professor of physiological chemistry is reported to have said in his lecture-room: "The divine creation of life is a pure humbug. Life originally happened"—to have our old-fashioned views of God as Creator asserted anew by a body of men who possibly may be fairly supposed to be rationally respectable and respectably rational. The Southern Presbyterian General Assembly at its

annual meeting in San Antonio, Texas, May 1924, as the result of a request for affirmation of belief, coming up from the Presbytery of Mecklenberg, North Carolina—where once originated a declaration of principles which Thomas Jefferson adopted into the Declaration of Independence—adopted and reaffirmed, without any debate too, an Assembly deliverance made in 1886 during the Woodrow controversy—(Professor W. lost his job)—on the subject of evolution. The resolution says:

"The church remains at this time sincerely convinced that the Scriptures as truly and authoritatively expounded in our Confession of Faith and Catechisms teach that Adam and Eve were created, body and soul, by immediate acts of Almighty power, thereby preserving a perfect race unity, and that Adam's body was directly fashioned by almighty God, without any natural animal parentage of any kind, out of matter previously created from nothing, and that any doctrine at variance therewith is a dangerous error, inasmuch as in the methods of interpreting Scripture it must demand, and in the consequences which by fair implication it will involve, it will lead to denial of doctrines fundamental to the faith."

The article in this number on the Book of Daniel, brings to mind what Dr. Nathaniel West says in his great Commentary on that Book published in 1898: "The canonicity and inspiration of the Book of Daniel are established by testimonies more numerous and varied than can be claimed for any other sacred writing. Schoolmen and reformers studied it with deepest interest. Jews, Christians and Mohammendans, Catholics and Protestants alike, have vied with each other to explore its mysteries. From B. C. 534 to A. D. 1898, through 2,400 years, more than ten thousand volumes have been written as a tribute to its worth and world-wide significance" (p. 22). In the article on the Book of Revelation in Bible Champion last April, it was said, p. 204, "In London, 1859, Darling's *Cyclopedia Biblographica* was published, in which were 52 columns of titles of special works on Revelation." Quite likely as many have been written since. It must be that there have been a great many whose good pleasure it has been to study prophecy. Now that modernism has come to deny prophecy, because of rejecting the intervention of the supernatural, the study of it is coming to be viewed differently. At Stony Brook,

Long Island, the head of whose Assemblies is Dr. John S. Carson of Brooklyn, seven Conferences were held last year. After visiting Stony Brook, the Editor of *The Christian Work* writes: "In the conferences on Prophecy I would have absolutely no interest, and as one who greatly admires Dr. Carson, I would frankly say I think they are a waste of precious time and opportunity." Still it remains true, as St. John says, "The testimony of Jesus is the spirit of prophecy," and to the "sure word of prophecy," as St. Peter says, "Ye do well that ye take heed."

One of Martin Luther's favorite Bible texts was, "Forever, O Lord, thy Word is settled in heaven." That explains why he could say before frowning emperors and potentates, "*Hier stehe ich!*" ("Here I stand!"). We need more Luthers today.

What is meant by the phrase, "blood atonement?" Nothing offensive and nothing so very mysterious. Everybody knows today that "the life is in the blood." Moses knew this long ago (Gen. 9:4; Lev. 17:11). Now, when any creature sheds its blood, it makes the great sacrifice of its life. Hence we say it "poured out its life." That is what is meant in Lev. 17:11: "For it is the blood that maketh atonement for the soul." Elsewhere we read, "Without shedding of blood is no remission" (Heb. 9:22). So when Christ says (Matt. 26:28): "For this is my blood of the new covenant which is poured out for many unto remission of sins," He means that His life was to be given in sacrifice to make such remission possible. Says the apostle (1 John 1:7): "And the blood of Jesus His Son cleanseth us from all sin." The meaning is plain: the death of Christ—that is, the shedding of His blood—procures for us pardon and cleansing. It is a doctrine of which no one need be ashamed. Since Christ died for us, we are the beneficiaries and we ought to rejoice over that glorious fact.

Again we have heard it reiterated that evangelical believers, who accept the Bible in its fullness, are the cause of infidelity. We have heard of no concrete cases of such dire results. On the other hand, everywhere we go—and that means many different places in the United States—we hear of young people whose faith has been wrecked by the shredding of the Bible and the teaching of evolution. Here is another concrete case of these faith-debauching doctrines. Our authority is

Ernest Gordon in *The Sunday School Times*. The professor of Bible in Mt. Holyoke College, a missionary institution in Nanking, China, has written a book, called "The Evolution of the Hebrew People." In it he says of the Hebrews: "There are three factors that enter into their development—their land, their outside enemies, and their native genius. Some would add a fourth: the help of God, but God's providence manifests itself through the first three." Yes, that is the way of modernism: it seeks to obscure God behind something else whenever it can. The true believer would put God's revelation and providence first, last, and all the time between.

The great and scholarly Professor Ernst Sellin, of Berlin, has issued a notable book entitled, "Archeology Versus Wellhausenism," which has been translated into English, and is published by Lamar & Barton, Nashville, Tenn. (price, 25 cents). Professor Sellin is a ripe scholar, and knows whereof he affirms. He asks the religious evolutionists why ethical monotheism did not evolve from primitive animism in Edom, Moab, and other ancient peoples "where the historic presuppositions were the same as with Israel." That is a pertinent question. It should be answered. But it will not be. The modernists will simply pass it by in smug and scornful silence.

Here it is again. The first book recommended for collateral reading in Biblical history at Mt. Holyoke College, Mass., is H. G. Wells' "Outlines of History." That is enough to take away one's breath. What depth and breadth of erudition! Our informant is Ernest Gordon.

From the same source we glean the following facts, which certainly are ominous enough. Dr. H. T. Fowler occupies the chair of Biblical History and Literature in Brown University. He has also published a book, in which he represents the Jehovah of Israel as "a tribal deity." He spells Israel's God in this way, "god"—with a small "g." This clan god of Israel, says this apostate Bible teacher, was in striking contrast with the universal God of the Babylonians. Think of that, Christian people. History teaches that the Babylonians were crass idolaters and polytheists; yet here is a "scholar" who teaches his students that Israel received her monotheism from the Babylonians instead of from God! Is it any wonder that Christian people have their fears and indignation aroused?

We have had "The Shorter Bible" from the hand of a liberalist. In his deadly work of vivisection he has cut out nearly all the redemptive notes from the Bible, and has made it mostly a book of natural development and ethical teaching. This method takes out of the Bible its real ethical and spiritual dynamic, and leaves human nature to struggle by its lone. The same process has been applied by another liberalist to the Bunyan's great allegory, "The Pilgrim's Progress." The very things that Bunyan most treasured and emphasized are cut out of this new recension, and the story is so denatured as to make it a story that will suit the carnal mind that does not want too much spiritual food, but thrives mostly on earthly pabulum. This penchant for eliminating the spiritual and redemptive notes from Christian books seems to have become a furor with many people. This is a naturalistic age, especially among academic people. A visitation of the Holy Spirit is needed, and is the only cure for the cancerous disease.

Here is something so apt from a writer in a valued exchange that we cannot withhold it from our readers: "Loyalty is commendable as a virtue only when it is connected with a worthy object. A one-hundred percent loyalty to a seventy-five percent Christ is not satisfactory. Only the Scriptural view of Christ is sufficient. . . . Therefore, when the profession of loyalty to Christ is made, it is necessary to consider whether the Scriptural, Modernist, Mohammedan, Christian Science, or some other view of Christ is meant. A whole-hearted devotion to a partially acknowledged Christ is not commendable loyalty to Christ."

Have you ever thought what a poor word the word "evolution" is etymologically to carry the meaning which is attached to it by scientists today? The word means to roll out (*e* and *volvo*). Something that has been rolled in might then be rolled out. But in the organic world things do not roll out; they *grow by accretions* from without and by means of outside forces. Take an apple-seed as an example. Its life germ or nucleus is very small and weak. It might be crushed beneath your heel, and never develop into a tree. What happens when it is planted in the ground in favorable circumstances? Outside forces act upon it and outside material is added to it, and thus it grows and expands, but does not evolve. No one would maintain for a moment that all the material and

all the energy of the grown tree were originally contained in the tender vital germ. Thus no tree is unrolled from a seed; no chick is unrolled from an egg; no human being is unrolled from an impregnated cell. In the organic realm things grow; they do not evolve. When living cells are acted upon by the proper outside substances and forces, they have the mysterious power of appropriating them, and thus they increase in both substance and energy by the impartation of something from without.

You will observe that the modernists have much to say about experience. Recently one of the leaders of the school declared publicly that the ultimate authority in religion for every man is his own inner experience. But what kind of an experience is the experience of the modernist? Is it one that is Biblically begotten? Is it an experience of the Christ of the Bible? If it is, how can it turn upon the Bible and throw overboard large parts of it? If it is an experience of the Christ of the Bible, how can it reduce him to the dimensions of human thought? How can it omit the redeeming work of Christ when the Bible says He came to seek and to save the lost and to give His life a ransom for many? How can it say that Christ is less than God when the New Testament says, "In the beginning was the Word, and the Word was with God, and the Word was God?" So we must ask in all earnestness: Is the experience of the modernist a plenary Christian experience, begotten through Christ by the Holy Spirit by means of the Word of God? Or is it an experience only subjectively begotten? Is it an experience that has much of the human element in it and little of the divine element? These are serious inquiries, and they are seriously propounded.

With intense interest we have read Vernon Kellogg's articles on evolution in the May number of *The World's Work* and the April number of *The Atlantic Monthly*. A reply is hardly necessary. Lacking scientific verification from the real status of nature, the articles fail to be convincing. Just a few genuine cases of the transmutation of one species into another by natural forces would settle the whole matter; but the fatal objection is Dr. Kellogg presents no such verified proof. He is utterly obsessed with evolution, and becomes quite rhetorical in pronouncing a panegyric upon it; but it is not rhetoric that we want at this stage of the game; we want simple verified facts. We repeat again

that, if evolution is an established law in the organic realm, and is the dominant law there, we should see manifest, outstanding and abundant evidences of it everywhere. It should be as evident as the law of gravitation and the law of reproduction according to kind.

Time and space cannot be taken to answer Vernon Kellogg in full (as cited in the preceding paragraph), nor is it necessary. We wish to give here merely a specimen of his reasoning in order that our readers may see for themselves the lameness of his logic. He says: "Evolution concerns one category of human realities, religion another. Evolution concerns man as a link in the chain of animate nature. It does not concern him as a repository of spirit, soul, and religious yearning and faith." In rejoinder, we simply ask whether any man with a logical mind can keep his religion and his science in separate compartments. Can he believe one thing as a religionist and a contrary one as a scientist? Can human life and belief be thus separated into airtight compartments? To illustrate: Can a man believe as a scientist that mankind originated in one way and as a religionist that he originated in another way? Can he believe that man was evolved by an age-long process from a brute stock and at the same time that he was directly created a rational being in the divine image? No; the same mind, if it is in the least degree logical, cannot retain contradictories. "A house divided against itself cannot stand." So a mind divided against itself cannot live in peace. The only way for the reasoning mind to live in composure is for it to be able to correlate in a higher unity all the diversified facts of life, experience and nature. Since there is such clear evidence that organic forms always reproduce after their kind and that man is a distinct *genus* by himself, the Christian scientist has no difficulty in harmonizing the facts of nature with the teaching of the Bible, and hence he is able to live at peace with nature, with his own conscience, and with the God over all.

In still another respect the logic of Vernon Kellogg goes a-limping. Again and again he asserts, in papistic fashion, that evolution is an established law of organic nature. Yet just as often he admits that the *causes* of the evolutionary process are unknown to science; the scientists are much more at sea on this point than they thought they were in the heyday of Darwinism fifty years and more ago. But hold! If the causes of evolution

are so hard to discover, indeed, so elusive to the scientists, how can they be sure that it is an established law in the organic realm? Do they see one species merging into another? They know they do not. If, as they themselves admit, they cannot cipher out the causes of the process, and at the same time cannot produce one instance of the transmutation of species, then, indeed, is the theory built on the sand.

Shall we give up the Bible, or any part of the Bible, on account of the prevailing furor for the evolution theory? Let us think the matter over seriously, and think it through. How many people have been converted and saved from sin through the Bible! You and I know of many who have been thus transformed—made “new creatures in Christ Jesus.” Have you ever known one person who was converted and saved from a sinful life through the theory of evolution? No; you have not. Then it would be better to stick to the Bible.

We cannot refrain from giving here another specimen of Professor Vernon Kellogg's reasoning as found in his *Atlantic Monthly* article, page 491: “The evolutionist believes that the description of the origin of the earth and life and humankind as given in Genesis is mythological, perhaps allegorical; at any rate, not true as a literal account of these happenings. This, however, is something quite distinct from denying God or refusing to see in the Bible a guide to the highest motives of human conduct and an inspiration to the highest human ideals.” Just as we have said so often that it may become tiresome: let a man once accept evolution, and he will always evacuate the Genetical account of origins. What kind of logic is it which leads a man to speak of the Bible as furnishing the highest motives to human conduct and the highest ideals for human living, and yet teaches that its very beginning is mythological and contains many crude scientific errors? The fatal difficulty with the evolutionists who wish at the same time to salvage a part of the Bible is their lack of logical coherence.

Our Lord Jesus Christ claimed to be the Saviour of the world. He said, “The Son of man came to seek and to save that which was lost.” He also gave to men the highest ideals of veracity, honor and all the virtues. Well, he endorsed the account of the origin of man and woman and of the divine institution of monogamous marriage as recorded in the first

and second chapters of Genesis (see Matt. 19:3-9; Mark 10:2-9; cf. Gen. 1:27; 2:23, 24; 5:2). That would seem to be a pretty good confirmation of the historicity of the Genetical record.

Attention is here called to two well reasoned articles exposing the inadequacy and unscientific character of the evolution theory. The one appears in the July number of *The Princeton Theological Review*, and is written by Professor Floyd E. Hamilton, of Korea; the other in *The Biblical Review*, and is written by Professor William Halleck Johnson, of Lincoln University, Pa. Both articles are very good. Professor Hamilton especially enters into a thorough-going examination of the scientific claims of the evolutionists. He closes by saying: “Above all, let them (the evolutionists) cease living in a world of ‘make believe,’ and come out into the world of actuality. The day is past when a professor of biology or geology, no matter how erudite he may be, can reply to evidence and argument against evolution with only ridicule, denials and assertions, and expect intelligent men and women to be satisfied.”

One of our contributors gives, in this number of *THE CHAMPION*, a review of Dr. Harry E. Fosdick's sermon on “The Re-Discovery of Jesus.” Our writer is correct. We have read the sermon, and find the redemptive note entirely missing. The cross of Christ is mentioned only once, and then in only a casual way, with no connotation that our Lord's death was an expiation for sin. This modernistic “re-discovery” is very different from Paul's conception: “I determined to know nothing among you, save Jesus Christ and Him crucified;” “God forbid that I should glory save in the cross of our Lord Jesus Christ.” It seems true today, as it was with the Jews and Greeks of Paul's day, that the preaching of the cross of Christ is both a stumbling-block and foolishness. But thank God! to them that are called Christ crucified is “the power of God and the wisdom of God.”

A peculiar pathos attaches to the last letter that appeared in *The English Church Record* on Thursday, the 29th of May, 1924. It was only two or three days before his death and it is an extraordinary thing that his last message was like the final blast of a trumpet that never blew with an uncertain sound.

For some time, Canon Harford, who be-

longed to a very distinguished family of evangelical Church traditions, has been putting forth the popular fad of the day that men who accept the old-fashioned evangelical views of the Old Testament are lacking in scholarship and are entirely behind the times in literary judgment. Dr. Griffith Thomas, with his accustomed ability and earnestness, fearlessly took up the challenge and in a letter of great power, at least to the mind of many of his friends, successfully combatted the assertions of Canon Harford. However, Canon Harford returned to the combat and strongly laid down the present position of the

modernist scholars, that it is impossible to maintain the evangelical position if one wishes to retain one's reputation as a scholar, and this letter of Dr. Thomas' was the answer, alas, the last that he will ever write.

The readers of THE BIBLE CHAMPION will see at once the main points of the contending writers, but doubtless a large number of Dr. Griffith Thomas' American friends will thank God as they read this last utterance of a great and scholarly champion, that he was so fearless in his upholding of the truth and so strong, from the scholarly standpoint, in its defence.

THE ARENA

The Modern Science of Religion and the Evolutionary Theory

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(Written and translated expressly for THE BIBLE CHAMPION)



O doubt the quick movement of narratives and the bright touches of description and character-sketching cast a spell of fascination upon the reader. Nevertheless, the activity of sober thought ere long comes to the front, in agreement with the ancient Sanskrit designation of man as *Manu*, the thinker. Man's mind turns from the light fancifulness of stories to the actual origin, development and goal of such stories. At a recent lecture at Bonn University by a representative of the history of literature, I heard the thought expressed that in one's own field, as everywhere else, interest in the history of any subject always gives rise to a desire for its systematic consideration. This desire for orientation and mastery in man's thinking powers also leads him to inquire concerning the motives and principles of the highest endeavors. The same desire for systematic treatment also obtains with respect to the science of religion, which is the most important branch on the tall tree of general scientific research in these modern days. What answer shall this inquiry receive? It is the aim of the following discussion to furnish the reply.

I

First, let us notice the so-styled *scientific*

method which flourishes at present in explaining our common human religious propensities, according to certain controlling views. We find that the most widely prevalent hypothesis in this realm looks upon the source of the history of religion from primitive beginnings as *perfectly natural*. It is presented in this way, not only in the popular work, "General History of the Priesthood," by Julius Lippert, but also in the purely scientific "Compendium of the History of Religion," by the Dutch writer, C. P. Tiele; in the "Text-book of the History of Religion," by Chantepie de la Saussaye (par. 29ff), and in the volume of the monumental work (edited by Paul Hildeberg), "Present Day Civilization," which is devoted to the history of religion (Part I, Sec. III:1).

And how is this naturalistic conception of the beginning and progress of the human history of religion sought to be established by its exponents? The starting point is the basic doctrine that "nature plays no tricks." Furthermore, it is assumed that the higher things develop from the lower, while the social as well as the intellectual development of man depends solely upon external environment, natural disposition and national or racial characteristics. Religion is to be "considered only as the product of these factors

and in connection with the general development." Every supernatural explanation, which permits the influence of the free determination of God's will on the development of religion, is forthwith ruled out. This is what we read in the text-book of the history of religion above quoted (pp. 8f).

What judgment shall we pass upon this matter? I do not think it necessary at this time to enter into an extended elucidation of materialism, as I have treated that subject fully in my paper entitled "Religious Bankruptcy" (1920). I deem it sufficient to present here the conclusions to which my investigations have led me. They may be stated thus: in no way do we regard nature as "playing pranks" when we hold that, in her very structure, she is unable to pass by means of merely resident forces from the inorganic realm to the organic, or from lower to higher organic forms. Furthermore, since the process of the world in its primeval period undeniably ended in the spirit of man, the only rational assumption is that *Spirit* was also the controlling element in its very root. To make this still clearer, let me quote from that deep thinker, Frederick the Great, who said regarding the subject now under discussion; "Suppose man is a being who sprang from the bosom of nature; then nature must be infinitely more intelligent than man himself, or else she must have bestowed perfections upon him which she herself does not possess. But that would be a logical contradiction" ("*Oeuvres de Frederic Le Grande*," Tome VIII).

And what can further be said regarding the materialistic origin of religion? Herbert Spencer, one of the chief exponents of this view, in his "System of Synthetic Philosophy," puts it in this way: "All the religions of the world originated from ancestor worship. Therefore the ancestral tomb is the primitive temple, and the altar has been developed out of the tombstone."

Hence, according to this view, the departed breath of man led to the conception of God! Can we imagine that so inadequate a view has found favor in modern presentations? Yet such is actually the case. A notable instance is B. Stade's "History of Israel" (Vol. I, pp. 418-426).

But great elaboration is not needed to refute this view. We need only to say that the thinking ability of primitive man is rated so low by this assumption that it violently contradicts the well-known facts of the history of civilization. From the beginning man

distinguished himself by his mental qualities from the other living beings of the globe. For example, what great intellectual power lies in the ability to speak—the ability to distinguish a series of connected conceptions by articulated sounds! Further, what acumen is displayed in keeping separate the person speaking, the person spoken to, and the person spoken of; the singular and plural in numbers; the genders; the cases, of which the Sanskrit contains eight, while some languages even in these "modern" days no longer discriminate between the dative and the accusative! Besides, what refinement of esthetic taste is revealed by the most ancient types of mankind in their artistic achievements! The pictures found in the caves of diluvium in Spain represent the men as without clothing, while the women are fully dressed.

The evolutionary construction of the history of religion has, in recent times, been directly refuted by the facts brought to light by more thorough-going investigations respecting the nature of the religion of the human groups usually termed "primitive." Among those species of mankind which are still in a more or less primitive stage so far as regards dress, housing, agriculture, implements, etc., religious conceptions of the highest order have recently been discovered. The inhabitants of South Australia, for example, have worshipped their god, Darumulun, as Father and Creator, and have not made any representations of him ("Present Day Civilization," I; III, 1, p. 26). Pfennigsdorf, for instance, in his "Psychology of Religion" (1912, p. 27), has collected a large number of testimonies to the loftiness of the religious conceptions of such primitive people.

But since his work was written, investigation in this field has made still further progress: the fact has been established everywhere that remnants of an entirely different, and particularly an essentially higher world of religious thought, are traceable, namely, "belief in the operation of a higher power ranking above human strength, above nature, and even its object of humble adoration" (K. Beth, "Primitive Religion," 1917). Especially have the researches of W. A. Koppers, elaborated in his work, "*Die Anfänge des Menschlichen Gesellschaftslebens im Spiegel der Neueren Voelkunde*" (1921), more profoundly established the views of the real course of the history of religion.

Accordingly, some recent statements in the field of general civilization, namely, that the course of development has been from lower to

higher stages, do not agree with the facts established by more thorough investigation. In this realm (that of civilization) the evolutionary theory has rather been forced to make room for the conviction that, so far as regards religious conceptions, there is more evidence of degeneration than of progress. Yes, there is far more probability that the primitive religious idea was a high one—the conception of the world having been brought into existence by an exalted Creator—and that degeneration afterward set in, rather than for Herbert Spencer's theory of a long, bungling, groping struggle to attain to the idea of a world-spirit.

II

In the second place, has the modern evolutionary hypothesis obtruded itself into recent attempts to present the *Biblical* history of religion? This far more important question must also be answered in the affirmative. Since the last century the attempt has been made repeatedly to force the development of Biblical religion into the evolutionary theory.

The motives for this effort are to be found partly in the controlling tendency of the spirit of the times and partly in personal predilections. The spirit of the times has come from Hegel's philosophy. He believed that all history is to be explained from a constant change of contrasts—crests and valleys of waves, as it were—and that the consummated perfection is to be revealed only in the entire process of history and not in the individual parts; that "the idea realizes itself," as the pantheists put it. Later this historical conception of Hegel was intimately bound up with Darwinism, and thus became the "general modern historical view." It receives its chief support from the two doctrines, that all historical movements have developed from the lesser to the greater, and that they can be explained only from posterior causes.

The influence of this modern tendency was also favored by individual inclinations. For in the same year in which the Hegelian David Strauss issued his "Leben Jesu," Hegel's ambitious pupil, Vatke (Berlin) wrote the first volume of his "Biblical Theology." And Wellhausen expressly says that from Vatke he "learned the most and the best." This coincides perfectly with Wellhausen's assertion ("Present Day Civilization," I, 4, p. 14): "Israel gradually worked its way up out of heathenism." In line with Wellhausen's views regarding the religio-historical field, a large number of scholars have dealt with the

intellectual history of Israel, and for decades their books have controlled public opinions and are still widely prevalent.

This will be clearly seen if we take an actual example from one of our modern books. Here the patriarchs are represented as fetich worshippers, who like the Hottentots and Negroes of Africa, are supposed to have revered the hills of white ants, or a vessel with earth, or a red chicken feather; so also sacred stones, wells and trees. Support for this view is found mainly in the Biblical narrative in which Jacob erected a memorial stone in Bethel (Gen. 28:17ff).

But in reply, we call attention to the fact that the Biblical narrator lets the patriarch unveil his God from heaven (v. 13). Moreover, Jacob does not say, "How dreadful is this stone!" but, "How dreadful is this place!" (v. 17); for it permitted him to take a look into the world beyond as through the gate of heaven. Again, Jacob did not call "this stone," but "this place" Bethel, "the house of God." This is clearly seen in the sentence, "But the name of that city was called Luz at the first" (v. 19). Finally, in verse 22 the stone cannot be called "God's house," because, according to the Wellhausians themselves, the text cannot be translated, "The stone *shall be* God's house," for their presupposition is that a divine dwelling (that is, a fetich) *had already existed*. Properly interpreted, the text clearly conveys this thought: "This stone shall become God's house"—that is, for that purpose it forms a foundation stone. Therefore the Wellhausians are guilty of misconstruing this Biblical passage.

Now, how does it occur that, in spite of the evident obstacles which this text contains for any fetich conception, we find it advocated in so many modern books? The friends of this view try to make out their case by saying that the verbal order of the passage contains "a consciously changed interpretation of older and cruder conceptions." Thus Kittel expresses himself in his "History of Israel" (Vol. I, p. 392, 1921). But this is an unproved assertion; for with the Wellhausians identification of the altar in 35:7 rests on the *presupposition* that the patriarchs were in the stage of fetich worship. The "changed interpretations" which Kittel ascribes to the redactor of the present text are, as a matter of fact, introduced by *himself*.

In the first place, this recent exposition of Gen. 28:11ff is only an example of a return to the idea of an earlier text form, or, at any

ate, a return to the realm of the prehistoric, which in recent times is so greatly beloved in the rationalistic exposition of the Old Testament. Indeed, it is only a flight into empty space. In the second place, this interpretation of Gen. 28:11ff rests upon a tendency, at present widely prevalent, to explain the utterances of the ancient Hebraic sources according to the "milieu" (environment); that is, the attempt is made to place the intellectual history of Israel on a level with its heathen environment.

But we would say in reply: If the peculiarities (the distinctive factors) in historical sources are no longer to be recognized, then the historian will no longer stand in need of sources: all he will need to do is to interpret the development of any particular part of history according to *his preconceived notions*. Alas! this is very often the case in modern works on the history of Israel's religion.

It is hardly necessary for me to continue this argument. I might readily show that, in


these modern representations, the God of the patriarchs, as well as of ancient Israel in general, is unjustly styled "a local deity," or a Vulcan-god, or a fire-demon, or an incalculable "power"—all of which representations are in direct opposition to the express testimony of all the sources. I would refer all readers desiring to know more of this subject to my "Theology of the Old Testament" (third edition, 1923). There all modern theories pro and con are discussed.

As far as I have gone here, the view is sufficiently established that a presentation of the history of religion that places itself at the service of the evolutionary theory disregards the work of the *genuine* science of history, whose province is to discern and recognize the distinguishing characteristics of any historical theme from the respective sources. The evolutionary theory, therefore, forsakes the sphere of actual historical investigation, and wanders vainly about in that of a self-made philosophy of history.

The World

By William H. Bates, D.D., Greeley, Colorado

No. VI

T is of the utmost importance that the believer, having overcome the world, should clearly understand his relation to it, that he may both do his duty to it and successfully lead the Christian life. This relation may be stated under four heads.

1. *Freedom from the World.* The victor is under no obligation of subservience to the vanquished. As St. Paul says of Christians, they are not debtors to the flesh, the carnal nature, to live after the flesh (Rom. 8:12). We are not debtors to the world to live after the world. Free—we should *be* free.

Some one has said, "Be what you are: that is the first step to becoming better than you are." Let those who constitute the church assume their position and prerogatives of freedom, both in the ways of privilege and duty: then indeed will the church be much better than it is. Undeniably, mastership is declared by service. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" (Rom. 6:16).

If we yield obedience to world-principles, world-maxims, world-customs, the world masters us. The child of God is non-con-

formed to the world, for the simple reason that he is transformed from it (Rom. 12:2). Taking the divine Word as our only rule, let us rejoice in our freedom as, in the world and before it, we live the victorious life of Christ's free men.

2. *Separation from the World.* When we speak of separation from the world, there is no need of facial elongation, or acidulation of the milk of human kindness. In the sixth chapter of Numbers, one of the things specially interdicted the Nazarite, the type of the separated man, was vinegar (Numb. 6:3). There is great danger of sharpness, censoriousness, ascetic austerity. If there is any one who has reason to be embodied "sweetness and light," and has the material to make him so, a free man in Christ Jesus is that person.

Separation from the world is a phase of Christian life apparently ill understood by the professing church. It may be questioned whether there be not very many who have not yet learned the first syllable of the word: indeed some seem never to have heard of it. Still, the divine injunction is, "Come out from among them, and be ye separate" (2 Cor. 6:17). "The Lord is my portion, saith my soul," wrote Jeremiah (Lam. 3:24).

When God is the portion of a man's heart consciously—and is He not a portion consciously, if He be a portion at all?—He affords such satisfaction that the world's portion is distasteful. "If any man love the world, the love of the Father is not in him" (1 John 2:15). True religion is a rectification of the tastes, or an impartation of new tastes. Naturally there will be a separation from what one dislikes. A person is of that from which he is not separated.

This principle of separation should intelligibly and satisfactorily settle the thousand and one questions that lie along the so-called border line between the church and the world. Take the matter of amusements, for instance. Is the thing in question of the world, or of the church? Would my use of it mark me as a worldling or as a Christian? Is Christ at the head of it, or is Satan? Not a difficult thing, it would seem, for one whose heart is right to determine. If I am a member of a body of which Christ is the head, it is plain that I, as a member, should not go where Christ, the head would not go, or do what He would not do.

Moreover, it should quickly settle all questions as to the kind and method of business in which a Christian may engage. A business into which the believer cannot take Christ as a partner is no business for him. In fact, if he is a Christian, Christ is his partner. "Ye were called unto the fellowship of [*Koinonia, partnership, having in common with*] His Son, Jesus Christ" (1 Cor. 1:9). And the business must be conducted in a Christian way, *i.e.* in accordance with the precepts and principles of Scripture. A person once said to his minister that it was impossible for a man to carry on business honestly in this imperfect world, and get a living. "Die then," was the emphatic reply.

So, too, this principle applies to social and political affairs, indeed to all matters connected with the world-people and the world-system, with which the Christian has to do.

Still, it should be borne in mind that this separation is not physical or outward, altogether—only so in part—but is also affectional. Worldliness is determined not so much by the sphere in which men move, as by the affections which reign within them; although the affections which reign within them will largely determine the sphere in which they move. Thus an active business man, while earnestly plying his vocation, may be maintaining secret intercourse with the Lord and looking for His approval of every

transaction. On the other hand, a woman who lives chiefly at home, may be constantly chafing against the bane of her limitations, fretting because she cannot in stylish living and extravagant dressing be recognized as one of the leaders of "society." His heart is sweetly refreshed by breezes of heavenly peace, hers sadly rent by storms of worldly passion.

Says Jesus of His disciples, "They are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:16,15). In it, not of it. Using, not, abusing it: using it as ministrant to the higher and better. The ship in the water, floats serenely, or victoriously rides the tempestuous wave. The water in the ship, it becomes water-logged, an unmanageable hulk, and may be sinks.

The Christian in the world, not the world in the Christian. Outwardly separate where he must be, affectionally separate always. Victorious faith separates from the world unto Christ.

3. *Conflict with the World.* Though the world is overcome with that grand contest in which the individual becomes of and for the church, it does not follow that all conflict is over. Oh no. The world constantly seeks to reclaim to itself those who have come out from it. Here is the sphere of constant conflict. Politics, business, society, spurious religion, present their solicitations. Desire for gain is besieged. Appetite is attacked. The young are assaulted all along the amusement line. There is hardly a point in the whole being upon which an onset is not made. But the onsets are those of a malignant and beaten foe, rather than of an antagonist hopeful of triumph.

Of the four great metaphors that St. Paul uses—the military, the architectural, the agricultural, and the athletic from the Greek games—the military metaphor seems to be his favorite, and is so, doubtless, because the true Christian life has so much of the military element in it. He exhorts the Christian to "put on the whole armor of God" (Eph. 6:11), and at the close of his own career, he writes to his beloved son in the gospel, as the summation of his life, "I have fought a good fight" (2 Tim. 4:7).

This military aspect of Christianity is distasteful to many in the professing church,—distasteful for different reasons. There are some who want all the blessings that Christianity proffers, but they do not want to ge-

them in the way that Christianity requires. They in fact belong to the opposition phalanx.

Then there are others, goodish people they are after a sort, but their goodness, if goodness it may be called, is of a negative kind. They are too soft to "endure hardness as good soldiers." They lack nerve and fibre. They run to adiposity. They love to serenely sit in the midst of some widespread calm, and say, "Peace, peace, oh isn't this nice!" They regard religion as a sort of heavenly oil that blandly insinuates itself into the pores of their spiritual being, uniting with some element there to make a kind of soapy compound that subdues the caustic properties of sin and forms a sort of lubricating cushion between the harshly jarring evils of their nature, and the evils that are without. And so sin, inward and outward, is soaped over, instead of subdued. Talk to them about hewing their way to heaven, as did a character in Bunyan's allegory? No, no, none of that for them. They prefer to think that the improvements of modern travel have been applied to the way to heaven, even as Hawthorne suggests in his "Celestial Rail Road." They will choose the line that promises to check their baggage through, and then, having spent the day of life in unctuous ease, they hope to step aboard the train to be carried to the skies on a hair mattress and behind the damask curtains of a palace sleeping coach. But the train does not run in *that* direction. We must war our hostile way, fight the good fight, as truly now as in apostolic times.

To have no conflict with the world is to be at peace with the world. To be at peace with the world is to be of the world. The essential constituents of the world and the church are such as to involve their continued oppugnancy, and the faith that was victorious at the first has in it an element that makes it militant always, when occasion calls for.

4. *Rescuing from the World.* If separation from the world means abandonment of sin, it does not mean desertion of the sinner; nor does conflict with the world mean no concern for those who are of the world. Christ came to the world as Saviour, and every Christian, by virtue of relationship to Him, is constituted, in his individual measure, a co-saviour.

Says Jesus, "As Thou hast sent Me into the world, even so have I also sent them into the world" (John 17:18). While we owe the world nothing in the way of obedience to it, we do owe it a tremendous debt in the way of work of rescue from it. Indeed the

church has absolutely no justification for its existence in the world, a church has no justification in a community, save as it is engaged in this work. Explicit is the statement, "The whole world lieth in the evil one" (1 John 5:19). Said Jesus, "Now is the judgment of this world" (John 12:31). Judgment is pronounced, but execution of sentence delays.

Meanwhile, in this shortening dispensation of grace, the work of rescue and care for the rescued, is our one business. And he who considers himself to have been rescued from under the world-system and from among the world-people and thereby brought into the *ekklesia*, and yet does not take personal interest and part in rescuing those who are in that hapless world-condition, does he not indeed prove that he has not himself been rescued?

That little word "go," "*Go* ye into all the world and preach the gospel to every creature," should thrill every nerve like an electric discharge. Here the most atrililarious pessimist and the most rosy-visioned optimist can be at one. Some of the rescuing work we can do at home, in person. Much of it—that in the regions beyond—we must do by proxy, *i.e.* support the workers there. *Rescue* is the word. This is the work for all, every one. All at it, and always at it.

NOTE—This is the sixth of a series of eight articles on "The World," by Dr. Bates. The first appeared in the May issue. The seventh will appear in the November issue.

* * *

Sir Charles Wakefield, Lord Mayor of London, at an annual meeting of the Bible League made this powerful plea for a revival of Bible study: "There probably never was a time in the history of the world when reverence for and study of the Holy Word were more called for than at this supreme moment in the destiny of the nation. I think we have been too prone in the past to allow modern criticism to whittle away our belief in and therefore our reverence for the great leading tenets of the Christian faith, and we now tolerate and condone specious doubts and the putting forward of plausible difficulties with regard to the Scriptures which in our childhood would have been treated as moral sin. Let us hope that a greater reverence for the Word of God than has of late been prevalent, and that, in a humbler and more chastened and contrite spirit, the revival of studious interest in the Holy Scriptures may tend to soften all the asperities which the war has raised."

The Hall of the Age of Man As Described by Drs. Osborn and Gregory

By Professor Leander S. Keyser, A.M., D.D., Springfield, Ohio



Of course we must accept the truth, however unsavory it may be. If we have really descended from the crass, ugly, brutish creatures depicted in the Hall of the Age of Man in the American Museum of Natural History, we will have to "grin and bear it." It is terrible to think that our ancestors were such fierce, animalistic beings. They appear all the more repulsive because of the slightly human aspect given them, for a brutish-looking man is much more repulsive than a real brute. It is still more awful to think that God would drag man up from a brute stock in the age-long way set forth in the Museum. But, of course, if it is true, we will just blink, swallow the lump in our throat, and go on our way, trying to bear the added load of our loss of respect for God's crude and gross way of doing things.

However, we are far from convinced that we must choose this alternative. A copy of Dr. Henry Fairfield Osborn's pamphlet, entitled "The Hall of the Age of Man," has come to our desk, and has been read with care and in as judicial a temper as possible. The result is *nausea*. Did God do it? Did He—really and truly, now—did He bring man up out of the jungle *a la* Osborn and his school? Suppose we think about it awhile.

The Crassness of the Theory

The first thing that strikes us right in the face as we pick up the brochure is the pictures of man's forbears or early kin on the front cover page. Set in a row, staring at you rudely, are drawings—"reconstructions"—of the Trinil Ape-Man, the Neanderthal Man and the Cro-Magnon Man. The first face is decidedly apish in aspect, with protruding jaws and lips, beetling brows, and a low forehead. About the eyes there is just enough of a human expression to make the face particularly revolting, especially if one thinks that the picture might represent one's ancestor or near kin. We must remember, too, that, according to the evolution theory, man's forbears were once much lower in the animal scale than this repellent Ape-Man. The Neanderthal Man looks like a rather good-natured ruffian, with some of the simian expression wiped away. The Cro-Magnon

Man's facial expression and form are quite human, with rather a stern and thoughtful aspect. The frontispiece shows the bust of the Neanderthal Man, modelled by Dr. J. H. McGregor. He is represented in all the glory of a first-class ruffian.

The rest of the pamphlet is filled with descriptions of how the human family evolved from a bestial stock. Every picture represents primitive man as from three-fourths to one-fourth gorilla or ape. He is surrounded with animals of all kinds, with which he is engaged in a deadly contest. In the whole book there is no hint that man might have had a noble origin. The Cro-Magnons, who are regarded the most nearly human, assaulted the Neanderthal race in central Europe, and carried on their *Shrecklichkeit* to such an extent as utterly to exterminate them.

Thus, according to these scientists, man's origin and development ran along about as gross and grovelling a line as the human mind can conceive. Do you believe that these men have correctly depicted your pedigree?

No Hint of God in the Process

Here is a book, written by two renowned scientists, Drs. Osborn and Gregory (the latter describes man's family tree); they picture the rise of man from the primates at least three million years ago; they tell us that a great public museum of natural history represents man's descent from the lowest forms of life, giving him an animal origin; yet, in all these representations, there is not the slightest mention of God; not the remotest hint that man might have been made in the divine image; nay more, not the vaguest intimation that God might have initiated the process, or might have acted within it, or might have entered it at some points to give it an upward movement. So far as the deponents bear witness, man is a creature of purely natural development. The school children who visit the museum will note that man's origin and evolution are accounted for by purely natural means. And in all the museum, so far as we have been able to find out, there is no intimation that man might have originated in some other way than by natural evolution.

Now we ask, what will be the effect of

this teaching on visitors at the museum? They will certainly carry with them the impression that the great scientists have virtually proven that man has come up from the brute creation without any divine intervention from start to finish. Let it be remembered that these scientists profess to give the only and all-sufficient account of the origin of the human family. Thus the impression given by the exhibits is that naturalism has been established, and that any supernatural intervention would be superfluous and therefore intrusive. Let any one go through the institution, and see whether the exhibits convey to him any other than a purely materialistic conception of man and nature. They know nothing of the vocabulary of the spiritual man.

The question is whether the Christian people, who help to support the museum, should lie down supinely and allow these materialistic teachers to set forth these one-sided ideas. Have Christian people no rights in this land of the free? Is it not a direct affront to them to represent the human race as the descendants of animals, when they are taught in their authoritative book of religion, the Bible, that man was originally created in the image of God? Is not the teaching of the museum a direct slap in the face of every Biblical Christian?

It may be said that the museum is a purely scientific institution, and therefore has nothing to do with religion; also that its scientists follow only the teaching of nature, and therefore they have no occasion to pay any attention to religion. But that is false reasoning. The question of the origin of man is a deeply religious one. The Bible, which millions of a view of man's genesis, namely, that he was directly created in the divine image, which is very different from the theory of his brute origin. Therefore the evolution theory runs right up against the teaching of the Bible. Can men consistently believe two antagonistic theories of man's origin? No! "Can two walk together except they be agreed?" It is clear, then, that the naturalism taught by the pundits of evolution runs squarely amuck of the religious convictions of millions of our American people. Is it fair to make them give financial support to a museum which openly and baldly teaches doctrines that are diametrically opposed to their most cherished religious convictions?

The Views of the Evolutionists Scientifically Tested

But of course, as has been said, if the evidence clearly leads to the conclusion that man was evolved from a brute stock, we must believe it, whether we like it or not. Truth does not wait on our likes and dislikes. We may make wry faces over disagreeable facts, but we must endure them nevertheless. So we have read the Osborn-Gregory brochure carefully to see whether its presentations are convincing.

A negative reply must be given. Suppose we subject some of the statements of the brochure to something like a microscopic test. On page 4 we read, regarding Case I, "Man as a Primate:" "Copies of the most recent discoveries in various parts of the world are placed in this series; in fact, this entire exhibit is designed to show from time to time our progress in discovery, to present actual evidence in place of theories and speculations, and to show how *very limited* this evidence is as compared with the abundant evidence in the ancestry, for example, of the horse (shown in the hall of the Age of Mammals)." The Italics are ours.

We cannot help questioning the propriety of the expression, "actual evidence in place of theories and speculations." When we remember that in all the realm of nature no *bona fide* case of the transmutation of species has been found, and that no proof has ever been empirically discovered of beasts approaching the human status, it would seem that our scientists do not reveal a capacity for discerning between "evidence" and "speculation." As to the "abundant evidence" of the evolution of the horse, a question-mark must again be raised. We believe that the speculations of the theorists regarding the *Eohippus* and the modern horse have been sufficiently exposed in this magazine in previous issues. In this place it is only necessary to point out again the extreme improbability of little five-toed animals (the *Eohippi*) persisting in walking on the tips of their toes for milleniums until their toes were merged together into a solid hoof. Now if the *hippus* evidence is so meager, and the evidence of man's evolution is "very limited" in comparison, then it follows that man's evolution is far from being verified. Yet the Hall of Man and its managers represent the theory as if the last word had been said, and Q. E. D. written at the end. Is this right? Shall people's faith in the Bible be sapped for the sake of such a futile theory?

Let us further audit the claims of the evolutionist (p. 4): "Man has a long line of ancestry of his own, perhaps two million or more years in length." Can sober thinkers go back that far and speak with certitude? Further: "The cradle of the human race was, in our opinion, in Asia, in regions not yet explored by paleontologists." Does not that sound like guessing? First, it says the human family began "perhaps two million or more years" ago; second, "in our opinion in Asia;" third, "in regions not yet explored by the paleontologist."

Let us reason a little here. If the cradle of the race has not yet been found, how can truly scientific men declare categorically what kind of creatures the earliest human beings were? If those regions have not yet been "explored by the paleontologist," how do the guessers know that the cradle will be found in Asia? and if it is found, how can they tell what kind of a cradle it was or what kind of a baby it held? You see how uncertain it all is. And yet it is represented in the Hall of Man as a settled fact!

Let us note another logical *lacuna*: "One reason that the human and pre-human fossil remains are rare is that the ancestors of man lived partly among the trees and forests." A little later: "Hence fossil remains of man as well as of his ancestors are extremely rare until the period of burial began."

But the question arises, If those fossil remains are "extremely rare," how do the evolutionists know that the intermediate forms ever existed? Cannot people see that they are supplying those missing links by the aid of their imagination, and not basing their conclusions on empirically established data? You note the logical lapses of these scientists. They assume that evolution is true, and then, in turn, base the theory on links that have never been found. That is the logical fallacy called *argumentum in circulo*.

However, we hold that those connecting links ought not to be missing. The reason is as follows: There must have been millions on millions of intermediate forms, according to the theory of evolution itself. Therefore at least a few of them should have been preserved. Dr. Osborn says in the above quotation that man's ancestors lived "partly" among the trees and forests. Then they must have lived *partly* on the open plains, and there must have been myriads of them. So there should be some fossils of those intermediate creatures. If they have not been found, it is merely begging the question to

assume that such forms ever existed. Thus the theory is not scientifically verified, and it is wrong to represent it as an established fact in the Hall of Man in the American Museum.

Another View Suggested

When the present writer enters the field of speculation, he treads carefully, and offers only tentative suggestions. He does not dare to dogmatize. He simply asks for an open-minded consideration of his suggestions. He takes his cue from the brochure of the American Museum. Dr. Gregory says (p. 29): "The Australian aborigines represent one of the most primitive of the surviving races of man. They are probably related to the most primitive peoples of India and to the early stock of the white races."

When men have to use the word "probably" in this way, they should always be humble and frank enough to admit that their views are still only in the hypothetical stage. It seems to us that the following is a better explanation. The aboriginal Australians are living contemporaneously with the people of the present-day civilization, some of it very high. But the Australians dwell in isolated regions—far back in the *hinterlands*. Hence, like many other people of the present day in similar circumstances, they are perhaps a deteriorated race. There are many evidences of such racial deterioration in the world today.

Let us now reason by analogy. Since we find degraded people living today in the same age as highly civilized people, why may not the primitive people of the Stone Age have lived contemporaneously with people of high civilization in the time of Abraham or even before the great Noachian deluge? There is an almost universal tradition of a vast and destructive flood. That inundation may have destroyed the human race, and also the great animals that geology tells us became extinct, because there was no further use for them.

This view has a number of good reasons in its favor. First, it agrees with what we know about the deterioration of races in isolated regions; second, it accounts for the almost universal tradition of a great catastrophe in the history of the world; third, it tallies with the fact that all through authenticated history there have been inferior races living contemporaneously with the most highly civilized people; fourth, it has many geological data in its favor, among them *the evidence* that universal summer once prevailed over the earth; fifth, it harmonizes with the Biblical

account of the creation of man in the divine image and his fall into sin, which accounts for all cases of degeneration in the human family and the lapsed condition of the natural world; sixth, this view adequately explains those higher and nobler traits of character in man which we call his ethical and spiritual powers and which ally him with the God who made him and in whom he trusts for his present well-being and future destiny.

In marked contrast—the contrast of night and day—with the crude, sinister, bestial origin of man as set forth by the purveyors of

evolution, we quote a pertinent statement by that great and good man, Dr. Philip Schaff, in a newly issued edition of his book on "The Person of Christ," in which he says: "The history of the race begins with the beauty of innocent youth in the garden of Eden, 'when the morning stars sang together, and all the sons of God shouted for joy,' in beholding Adam and Eve, created in the image of their Maker,—the crowning glory of all His wonderful works." There is real inspiration in such a view of man's origin.

When did the Stone Strike?

By W. J. Erdman, D.D., Germantown, Pennsylvania



HOUSSE sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, so that no place was found for them, and the stone that smote the image became a great mountain, and filled the whole world."—Daniel 2: 34-35.

The image is the symbol of the world-power in its whole future development and of its final destruction. The transfer of political power from Judah, now a captive of the nations, to the Gentiles is also indicated by it. The image measures the duration of the times of the Gentiles.—Luke 21: 24.

The stone is symbolic of a supernatural power, "not made with hands," heavenly, divine; the mountain is the Messianic kingdom; all is symbolic of Messiah and His kingdom.—Gen. 49: 24; Isa. 2: 1-4; Matt. 21: 44; Luke 20: 17, 18.

The toes of the image correspond to the ten horns of the Beast of chapter seven, *i.e.* the horns are kingdoms, the toes are kingdoms. Now, when did the Stone strike?

I. *The Stone struck when there were feet and toes to be struck.*

There were no feet in the Babylonian day, none in the Medo-Persian, none in the Graeco-Macedonian, and none in the Roman, when the iron legs of a Western and Eastern Empire did not yet exist in a divided form; in other words, toes and feet of iron and clay must be looked for at a time later than the twelve Caesars, and nearer to a time when

the iron of imperialism and the clay of democracy in vain try to cleave together; and not until then does the Stone strike.

It is evident, therefore, the Stone cannot have struck at the birth of Christ, nor at Pentecost, nor at the destruction of Jerusalem, nor at the edict of Constantine, for there were no feet or toes of ten kingdoms to strike.

II. *The Stone struck when the whole image went to pieces "together"; i.e., suddenly and simultaneously.*

It did not strike repeatedly, but once, and so shattered all together. The image did not decrease gradually, but "together"; all became like chaff, and was swept away that no place was found for them.

Such total and final ruin of all the kingdoms that once composed the Roman Empire or succeeded it did not overtake them when Christianity began to be preached, or since; the world-power of the Gentiles is still a reality, and will be until the Stone falls and grinds it to powder.

It is, therefore, evident that such a crushing, annihilating blow, is utterly unlike the peaceful power of the Gospel.

III. *The Stone struck before it began to grow, and not while it was growing into a great mountain.*

It would seem incredible that such a notion could ever have been drawn from this prophetic vision, but this is the popular idea, that the Stone is growing while the kingdoms are shattering.

In a certain volume of "Messianic Prophecy" by a "Higher Critic," it reads: "The living stone rolling down from the mountain, growing as it descends in strength and power,

is a simple but appropriate symbol of the Kingdom of God."

This is even worse, for here the Stone is said to be growing in strength and power before it strikes.

Daniel says the Stone grew after it struck, and then covered the place once possessed by the kingdoms.

There is not the least hint that as the Stone increased the Image decreased. The two are not seen side by side, the one gradually encroaching upon the other's ground; but with mighty blow on its brittle feet, the colossal form crushes into shapeless ruin, and is swept away like the chaff of the summer thresh-floor, and for it no more place was found.

It is, therefore, evident that if the world-power disappears in one simultaneous and sudden ruin, the Stone Kingdom has not yet begun to grow and the mighty Stone is yet to fall.

In other prophetic language, "the times of the Gentiles" are not yet fulfilled; Jerusalem is still trodden under foot of the Gentiles; their God-defying and man-defying governmental power is to meet its crisis and catastrophe in a day still future; the nations are yet to become angry against Jehovah and His Christ; the wine-press of the wrath of God is yet to be trodden, and not till then will the Son of Man set up His kingdom.

The Book of Daniel

By William H. Bates, D.D., Greeley, Colorado



CLERGYMAN who has been living in an adjoining apartment, began a recent sermon on "Courage," from Daniel iii. 18, with this sentence: "The story from which our text is taken is a bit of fiction written nearly 400 years after the event it purports to relate, written with the perfectly definite purpose of quickening heroic loyalty and hope in the hearts of the Jewish people in the period of bitter persecution under Antiochus Epiphanes."

Professor Briggs wrote, when in Union Theological Seminary, New York City, "The Book of Daniel belongs to the group of prose literature which may be called historical fiction."

In the Philadelphia *The Presbyterian* of April 10, 1924, the Radio Broadcaster says: "This morning, at family worship, we finished the closing chapter [of Daniel] with such an intensified appetite that it will be necessary to repeat the interesting devotional rather than critical study before many days have passed. . . . Its great empire predictions have been so largely fulfilled, and its spiritual announcements so deeply realized in devout minds, that nothing can be adversely written which can remove it from its high place of authority as history, prophecy and religion."

Many years of voluminous reading of the controversies over biblical questions have wrought in me the conviction that the attitude of the controversialists, pro or con, toward the Scriptures is very largely because of subjective reasons. Broadcaster's phrase, "devout minds," is probably the key to the

situation. The "devout" mind is on the side of the Bible, sympathetic, takes it at its face value, regards it an honest and trustworthy record, while a "critical" mind is, so far as it is critical, on the opposite side, more or less unsympathetic, and reverses the legal dictum that one is assumed to be innocent until he is proven guilty. The devout mind derives from the word, sustenance, spiritual benefit, the "critical" mind never. One has to be on the Lord's side to get spiritual benefit from Him.

Daniel

Daniel was born in Jerusalem under the reign of Josiah, the fifteenth king of Judah, and was of royal or princely descent (1. 3). He with others was deported to Babylon B. C. 606, where the story of the Book begins and where his life was lived. He died in that land at the age of over ninety.

There are two other Daniels mentioned in the Bible—the second son of David, 1 Chron. iii. 1 (about 1058 B. C.), and a Levite of the race of Ithamar, Ezra viii. 2, Neh. x. 6 (about 450 B. C.). Those of the school of our first two paragraphs have, with prudent courtesy, invented a Daniel to whom they gratuitously ascribe the Book, for which they have no historical authority whatever, and so far as that is concerned he might just as well be called Tom, Dick, or Harry, only it wouldn't look so well.

Scope of the Book

The Book of Daniel is unique in the Old Testament, for there is no other prophetic book like it. Other prophetic books have to

do principally with the Jewish people, and with other nations only incidentally, or as they are connected with the Jewish people, unless the little books of Obadiah and Nahum be an exception. Daniel has to do principally with the Gentiles, and with the Jewish people only incidentally, or as they have to do with the Gentiles. If the Book as to substance were gathered up into a title, it might well be this: "The Times of the Gentiles;" and this extends through all the course of future history, reaching therefore beyond the Maccabean era of Antiochus Epiphanus (B. C. 175-164), beyond the time of Titus (A. D. 70), even to the second coming of Christ and the millennial kingdom. Says Hengstenberg, "To refer the composition of the book to Maccabean times will remain false so long as God's word remains true; therefore to all eternity."

Authorship

The books of Isaiah, Jeremiah, Ezekiel make formal claim to be written by the men whose names they bear. No such claim does the Book of Daniel make for itself. The first six chapters are written in the third person—Daniel is spoken of; the remaining six chapters are written in the first person. But the substance of the Book, in both parts, is such as to point, not to a pseudo Daniel but to the Scripture Daniel as the source whence it all issued.

Interjection of Objections

The Book was first assailed by Porphyry, who was born in Syria A. D. 233 and died in Rome about A. D. 304. A Neo-Platonic philosopher, most able, sharp, shrewd, in his fifteen books against Christianity he showed himself to be one of the bitterest enemies Christianity ever had. "From that time till the seventeenth century the question was not stirred. The assumption prevailed everywhere, as with regard to the Books of Moses, Joshua, Samuel, that the book was written by the person whose name it bore" (Stanley).

Then with the starting afresh of the objections of Porphyry, down through Spinoza, Voltaire, Tom Paine, Canon Farrar, Prof. Briggs, Chicago University, Union Theological Seminary, and the higher critics generally, the assaults have been little more than Porphyritic. Says Rupprecht, "The modern criticism of Daniel's book is, in its spirit, un-Christian, immoral, and unscientific."

The Why of Objections

The inwardness of the objections of Por-

phyry was doubtless his hatred of Jesus. Edgar Allen Poe accounted for his atheism by saying, "My whole nature utterly revolts at the idea that there is any being in the universe superior to myself." Porphyry, the philosopher, could not brook the supremacy of Christ the peasant. But modern objections, while Porphyritic for substance of doctrine, must not be thus accounted for, urged as they are by many who profess and call themselves Christians. Paul speaks of those who are "spoiled through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 11. 8).

As is well known, the Higher Criticism is an application of the Darwinian doctrine of evolution to the Bible. The method of evolution is *natural development*. Natural development excludes the supernatural. And so one of the fundamental postulates, one of the primary working principles, of the higher criticism is the exclusion of the supernatural. Of course there can be no such thing as sure predictive prophecy without the supernatural intervening. Daniel is distinctively and definitely predictive, and so the traditional Scripture Daniel must go.

But the Book must be accounted for. A human philosophy supplants the oracles of God, in accordance with which a pseudo Daniel, as already intimated, is invented, who, four hundred years after events it purports to relate concocts this fiction to suit the situation. As fiction, the events narrated never actually occurred, the persons must have been imaginary, not real persons, the story of Daniel and the lions was a lying story, and a pious—or impious, rather—fraud has been perpetuated upon the ages. What a mess!

Authentications

Ezekiel xiv. 14,20 attests Daniel. He is classed with Noah and Job, and if they were real persons whose experiences were such as Scripture relates, so also was Daniel a real person. Ezekiel xxviii. 3 speaks of Daniel as "wise," with a plain reference to Dan. v. 12,16. And the two were contemporaries. The destructive critics do not impeach the authenticity of Ezekiel.

Josephus relates that the prophecies of the book were shown to Alexander the Great by the high priest (B. C. 332) Jaddua, therefore the book was in existence long before Antiochus.

The Septuagint version (B. C. 280) of the Old Testament, which contains the Book

of Daniel, was made before the times of the Syrian oppressor, and therefore antedates his age.

Our Lord's reference in Matthew xxiv. 15, gives His divine endorsement both of the man Daniel and the book that bears his name.

Such testimony as the above ought to be considered final.

The most formidable objections to the Book of Daniel come from his use of Greek words and the names for musical instruments. We have gone through these, and all the rest, over and over again, and are convinced of their futility and fatuity.

We do not wonder that that prince among American scholars, George Frederick Wright, is led to say: "It is well nigh criminal for Biblical critics to impose upon Sabbath School teachers by continuing their confident assertions that the Book of Daniel is not historical, but is a late product of the second century before Christ. Such assertions made in the days of our comparative ignorance may have been forgiven, but now there is no cloak for their sins."

One of the most erudite students of prophecy this country has produced was Nathaniel West, and in his great work on Daniel he says: "The canonicity and inspiration of the Book of Daniel are established by testimonies more numerous and varied than can be claimed for any other sacred writing" (p. 22). Is it fiction then?

Contents

This Book, of twelve chapters, divides itself, by its contents, into two parts, historical and prophetical. The first part, historical, consists of chapters i., iii., iv., v., vi.; the second part, prophetical, consists of chapters ii., vii., viii., ix., x., xi., and xii. Details will appear in the following

Analysis

PART I—HISTORICAL

1. Deportation to Babylon, i. 1-5.
2. Training of Daniel and his three friends for service at the imperial court, i. 6-21.
3. Nebuchadnezzar's golden image set up in the plan of Diera, iii. 1-7.
4. Refusal of the three Jewish courtiers to worship it, iii. 8-18.
5. They are cast into the fiery furnace, iii. 19-25; delivered unharmed, iii. 26-28; and are promoted, iii. 29,30.
6. Nebuchadnezzar's vision of a tree, iv. 1-

18; Daniel's interpretation of the vision, iv. 19-27; the vision fulfilled, iv. 28-37.

7. Belshazzar's feast, v. 1-16.
8. Fall of Babylon, v. 17-31.
9. Accession of Darius the Mede, vi. 1-3.
10. Trap laid for Daniel, vi. 4-15.
11. Daniel cast into (vi. 16,17) and delivered from (vi. 18-24) the den of lions.
12. Victory! vi. 25-28.

PART II—PROPHETICAL

1. Nebuchadnezzar's dream forgotten, which his wise men were unable to recall and interpret, ii. 1-13.
2. Daniel summoned for the undertaking and his prayer for wisdom, ii. 14-18; the forgotten dream revealed to him and told to the king, ii. 19-35.
3. Daniel interprets the dream: (1) the first world-empire—Babylon (ii. 36-38); (2) the second world-empire—Media-Persia (vii. 5); (3) the third world-empire—Greece (vii. 6); (4) the fourth world-empire—Rome (ii. 40-43; vii. 7); (5) the final world-empire—the kingdom of heaven (ii. 44,45; Matt. ii. 2); Daniel promoted (ii. 46-49).

DANIEL'S VISIONS

4. First vision—the four beasts rising up out of the sea and their significance, vii. 1-8, 15-26, and the coming of the Son of man in glory, vii. 9-14.
5. Second vision two years later—the ram and the he-goat, viii. 1-14, and its interpretation, viii. 15-27.
6. Third vision—the Seventy Weeks, ix. 1-27.
7. Fourth vision—in which Daniel sees various particulars in regard to the Persian, Grecian, and Roman empires, and the kingdom of the Messiah, another time element (including the great tribulation and the resurrections) being introduced in the last chapter (x., xi., xii.).

NOTE.—Next month will be presented a second paper on this Book, unfolding and explicating important points that are here only stated, which we are sure Bible students and all who wish to be intelligent on these matters, will be glad to get.—Editor.

* * *

If many of the cranks in the ministry were only converted into self-starters, it would greatly relieve the congested condition of the population outside of their churches, and vanquish the painful loneliness within him.—*Western Recorder*.

The Council of Hades, Revised

By Henry J. Zelley, D.D., South River, N. J.

Chapter VIII--The End of the Battle



AS the members of the Council saw the tide turning against them, and feared that an awakened Church would strip them of their positions of influence, and that they must stand condemned before the world, and be debarred from the treasuries of the Church from which they had drawn their support while seeking its overthrow, they became desperate in their attacks upon all who held firmly the fundamental doctrines of the Bible.

Their assaults were bravely met by men of God, around whom the loyal-hearted were gathering in increasing numbers.

The great assembly met. For months the members of the Council had been doubly active in strengthening their lines and coaching their adherents, so that they might control the organization and elect men of their faith, or rather, lack of it.

Their methods of procedure previous to and at the Assembly were such as made Tammany Hall turn green with envy, and Washington politicians feel that they are but novices in the game of politics. They pressed the fight until the battlements, erected by the fathers to protect the spiritual life of believers, were ruthlessly destroyed at the suggestion of the members of the Council, and a feeble "Don't" was adopted in place of "Thou shalt not." There was not an argument advanced in favor of the change that would not equally apply to the laws of the land or to the Decalogue. The fact that a law is not enforced is not an argument in favor of its repeal, but a strong condemnation of those who are responsible for its enforcement, and have proven false to their trust.

The members of the Council, who had wrecked the faith of the Church, were not only continued in office, but their traitorous work was commended. The ones to whom the faithful looked for leadership showed a spirit of cowardly compromise, and it soon became apparent that Peter and Pilate had become "pals."

The hearts and hopes of the faithful were broken as they saw the prophecy of a leading magazine fulfilled:

"It would not be surprising if the Modernists would put a quietus upon the matter by quietly voting for whatever creedal statement the Fundamentalists may propose, and then go on as they have gone on before. It is easy for those who have turned from the truth to fall under the spell of a seared conscience; and in such a case they might be willing to say anything, vote for anything, or sign anything to avoid a struggle and keep things quiet."

With tear-filled eyes the true believers looked up and beheld a vision of the Church of Christ standing in indescribable beauty and grandeur, with its walls of pure, white marble, its towers covered with virgin gold, and flashing out with dazzling brilliancy the glory of the Christ enthroned therein; for in all the centuries since He built His Church, it has been the purest and the whitest thing this side of the throne upon which He sits. But as they gazed a bowed form was seen to emerge from the portal, give a lingering look backward, place His hand to His eyes to brush the tears away, and then disappear. It was the Christ, "wounded in the house of His friends."

As He passed out and away the symbol of the cross, and the motto "Holiness unto the Lord," which had burned with celestial fire over the door, faded away. Instantly there appeared from the gathering darkness a band of angels bearing a smoking mixture with which they painted a new motto. It lacked the brilliancy of the former, but revealed itself in a bluish flame that resembled in color and odor the burning of sulphur. The new motto consisted of but a single word,—
"Ichabod."

An awful gloom surrounded the faithful remnant, and fear of the just judgments of God upon the betrayers of His Son, almost overwhelmed them. Missionaries were sent back to their distant and difficult fields of labor, robbed of their weapons and their armor, to preach error rather than the truth, and to be compelled to admit to seekers for the Light, that the standard of morals in pagan lands is higher than in the so-called Christian land from whence they came, thus inviting the failure of their mission.

The faithful remnant saw that it must protect itself, since the control of the Church was in the hands of its foes, and a movement

was started and grew with amazing rapidity, to refuse to support publications, schools or universities, missionary or other philanthropic agencies, or ministers, which did not stand firmly in defence of the fundamental truths of God's Word. One result of this action was such a falling off of contributions for missions that in one case alone the deficit ran into millions of dollars, and a retreat was planned along the whole line. The members of the Council realized the seriousness of this condition, but in their blind self-conceit, claimed that it was only a temporary "slump," and should not be permitted to destroy the joy of conquest.

The President of the Council was jubilant over the result of the conflict and personally congratulated every member of the Council, and then returned to Hades and called his legions together. He first shamed them by telling how much more successfully his work had been carried on by human apostates,

than by them; and then called upon them to rejoice with him over the marvelous victory won. After his address he said, "We will now introduce something new in Hades. We will copy heaven and earth and have a song." The words were dictated to them, and then all of the demons yelled in horrible discord,—

Like a conquered army
Flees the Church of God;
Demons, we're possessing,
Land they once have trod.
They are all divided,
And like cowards flee,
And we'll keep them running
Through eternity.

The faithful remembered that "all are not Israel that are of Israel" and were comforted in the midst of defeat by the fact that the promise of the Christ was to the "inner circle" and that these only constitute the true Church of Christ, and "the Council of Hades shall not prevail against it" as it had against the Laodicean Church.

Modernists



MODERNISTS, as a certain class of people are called for want of a better term to describe them, take remarkable positions sometimes. They present their views on all occasions and do not hesitate to condemn others who do not agree with them. They claim to have all theological and Biblical wisdom, and class all others as ignorant and uninformed as to the truth. Whenever those who hold to the old interpretation of the Bible and who stand by the Standards of the Church express their views and undertake to present arguments to support them, the Modernists raise the cry that they are narrow and are lacking in liberality and charity. If they dare to speak against the views of the Modernists and to show the errors in their position, immediately the cry of persecution is raised and it is said that the defenders of the faith are trying to bring about a schism in the church. The fact is that those who try to overthrow the long established doctrines of the church and to substitute something else in place of them are the ones who are introducing the elements of schism. The church the church must accept the condition of that creed. It has also the right to say that those that has a well established creed has a perfect right to say that all those who come into who have come in under those conditions shall abide by them, or else that they shall leave

the church. The only condition which the Presbyterian Church lays down for membership in that body is personal faith in the Lord Jesus Christ as the Saviour from sin. The church has a perfect right to make that condition for membership and it has a right to say that a man who does not accept that doctrine cannot be a member of the church. If one comes into the church professing to accept the prescribed condition, and then changes his mind, and says that he does not believe in Jesus as divine and does not accept Him as his Saviour, the church has a right to say, and should say to him, that he cannot remain in the church. In the same way the church has a right to say that those who are put into official positions as officers to rule in the church, and to represent it before the world, shall comply with certain conditions. The condition imposed is that the prospective officer shall accept the system of doctrine taught in the Scriptures as interpreted in the Standards of the Church. Every organization that is of any real value or permanency has some form of constitution by which its members, and especially its officers, are governed. The Presbyterian Church does not say that a man who denies the inspiration of the Scriptures, the divinity of Christ and the atonement made by Christ, cannot be saved; but it does say that a man cannot preach these doctrines and remain in the

Presbyterian ministry, for this church believes that the preaching of such doctrines will not only not draw men to Christ, but will tend to drive them away from Him. And this church is not willing to be responsible for such results. If a man wants to preach such doctrines that is a matter between him and his God, but he has no right to try to make

the Presbyterian Church support him in doing it. Nor has he a right to say that those who stand for the truth as held by the church are endeavoring to cause schism in the church, when they say to him that he has no right to stay in the church and preach that which is contrary to the doctrines it holds.—*Presbyterian of the South.*

Dr. Griffith Thomas' Last Letter

By Dyson Hague, D.D., Toronto, Canada



PECULIAR pathos attaches to the last letter that appeared in The English Church Record on Thursday, the 29th of May, 1924. It was only two or three days before the death and it is an extraordinary thing that his last message was like the final blast of a trumpet that never blew with an uncertain sound.

For some time, Canon Harford, who belonged to a very distinguished family of evangelical Church traditions, has been putting forth the popular fad of the day that men who accept the old-fashioned evangelical views of the Old Testament are lacking in scholarship and are entirely behind the times in literary judgment. Dr. Griffith Thomas, with his accustomed ability and earnestness, fearlessly took up the challenge, and in a letter of great power, at least to the mind of many of his friends, successfully combatted the assertion of Canon Harford. However, Canon Harford returned to the combat and strongly laid down the present position of the modernist scholars, that it is impossible to maintain the evangelical position if one wishes to retain one's reputation as a scholar.

The readers of THE BIBLE CHAMPION will see at once the main points of the contending writers, but doubtless a large number of Dr. Griffith Thomas' American friends will thank God as they read this last utterance of a great and scholarly champion, that he was so fearless in his upholding of the truth and so strong, from the scholarly standpoint, in its defence.

A SIGNIFICANT ADMISSION

By the Rev. W. H. Griffith Thomas, D.D.

If I return to the subject it is simply, to use Canon Harford's words, "because of the importance of the real question at issue." I am glad he recognizes that behind the original question raised between him and me there is

"the ultimate question as to the literary processes by which the Old Testament reached its present form." I would go still further and urge that behind the literary problem is the historical position based on this by critical scholars like Canon Harford. Literary criticism is natural and legitimate, but when historical conclusions are based on it they are liable to become subversive of belief in the trustworthiness of the Old Testament.

(1) I did not and do not go into the detail of Canon Harford's criticism of Professor Welch because, first, your space would not allow it, but chiefly because, in my judgment, Canon Harford's contentions did not set aside the fundamental position of Professor Welch that the three main points of Pentateuchal criticism, the use of the Divine Names, the date of Deuteronomy and the date of the Priests' Code, are not only not proved but that there is much evidence of the exact opposite. I still believe, especially after giving careful consideration to Canon Harford, that "Professor Welch's position is decidedly more satisfactory in its scholarship than the Canon's view, and certainly truer to the Old Testament."

(2) As to the use of the Divine Names in Genesis, Canon Harford says that the analysis of Genesis into three main sources on the basis of the Divine Names remains practically untouched. This seems to show that his view of criticism is not up to date, for, years ago, Sir George Adam Smith said that "the distinction between the Divine Names is too precarious to determine a distinction of authorship" (Modern Criticism and the Preaching of the Old Testament, p. 35). And an Austrian scholar, Professor Schlogl, writing in The Expository Times (vol. 20, p. 163), said: "It is quite unscientific to determine the analysis of a source by the Names of God."

(3) As to the relation of the Hebrew to the LXX., I still maintain that, as Dr. Welch

said, criticism has "accepted the present Hebrew text of Genesis unthinkingly," and this is all the more remarkable because Driver uses the LXX freely in Samuel to correct the Hebrew. To give but one instance to show the need of constant and careful comparison of the texts, it is evident that the Hebrew text of Genesis xvi. 11 is somewhat puzzling, where, on the critical theory, either the name should be "Ishmayah" or else the text should be amended. Similar phenomena are found in Genesis xvi. 13 and 1 Samuel i. 20.

(4) With regard to whether Professor Welch should be classed with Dr. Orr, what I said and still say on this point is that in the article now under consideration (I was not dealing with anything else), Dr. Welch "takes a position that is substantially identical with conservative contentions of many years standing." It was because I considered Professor Welch as, on the whole, a critical scholar that I wrote as I did, especially after his former article on Deuteronomy which I have already quoted.

(5) Now as to the ultimate question. I did not intend to make any appeal to race prejudice when I said that British Old Testament scholars accepted or adapted everything from German writers. What I contended and still contend is that this is a statement of fact, and as I held this view years before the war, all charges of "race prejudice" fall to the ground. I confess I am surprised that Canon Harford should becloud the real issue in this way. I am, of course, well aware of the work of the British scholars mentioned by Canon Harford, but, while I have not said or meant what he attributes to me, a "blind" following of German scholars, I maintain that the British critics adopted the same evolutionary principles and presuppositions, and, in spite of what Canon Harford calls their "enormous amount of independent work," they naturally arrived at the same conclusions as the Germans who were their precursors in this kind of work. Dr. Kyle has pointed this out, and asks whether men of the critical school who are still asserting and repeating views of the Wellhausen school which have been discarded by archaeology, ever read anything on the conservative side, for, as Dr. Kyle remarks, "there is not much evidence of this yet." Bishop Gore is, in my opinion, a noteworthy instance of a man whose views on the Old Testament seem to remain just where they were in the *Lux Mundi* days, for he does not

appear to have read, or if read to have faced the contentions of the conservative scholarship of the last ten years.

(6) As to the character and necessity of criticism in general, Canon Harford is "slaying the slain" when he describes and distinguishes between various kinds of criticism. But he surely must know, and if he does not others do, that conservative criticism such as he associates with Dean Wace is something very different from that which he himself applies to Scripture and on which he bases views which not only weaken but tend to destroy the historical trustworthiness of the Old Testament. The problem is, I maintain, both literary and historical, for from their view of the documentary hypothesis, the date of Deuteronomy and the date of the Priestly Code, the critical school derive historical conclusions which are manifestly destructive of the plain, simple statements of the Pentateuch as we have it. What is the use of saying, as many do, that conclusions based on literary questions do not affect the foundations of faith, when both the Jewish and Christian religions are rooted in history and the history is preserved in literature? It is obviously easy to imagine certain literary conclusions about the New Testament which would put Christianity entirely outside the possibility of acceptance, and I maintain that the critical school of the Old Testament, even the moderate school which Canon Harford represents takes the same general line.

(7) For the sake of convenience and in the hope of making it known in England I will give some extracts from a valuable booklet, "The Criticism of the Old Testament," by Professor T. J. Smith, of Melbourne, Australia. The author is associated with the Presbyterian Church of Victoria, and his booklet represent his inaugural address, and is published by Fitchett Brothers, 376 Swanston Street, Melbourne. He points out that there are four kinds of criticism: textual, linguistic, literary and historical. The first three kinds depend almost entirely upon the judgment of technical experts, but the fourth kind almost always depends "on the judgment of the average Christian man of sense and education." Professor Smith maintains that to think because the earlier kinds of criticism depend on the judgment of experts, historical criticism must also depend on their judgment, involves a confusion and a mistake. Thus, he suggests that the question who wrote the Book of Daniel is one to be settled by criticism, but

whether the book is historically true is a matter where scholarship or learning itself does not really enter. So that for ordinary people the most important thing is not about the composition of Scripture but about the truth of revelation." There is much more to the same effect in Professor Smith's booklet, which I should be glad to see reprinted for circulation in England.

(8) I quite agree that there is great need of personal study of the literary features of the Old Testament books, but I cannot forbear remarking that Canon Harford should not allow himself to assume that he and his side are the only persons who have studied the facts *at first hand* (the italics are his), for there are others who have done the same, and have come to the conclusion that the critical theory not only does not explain the phenomena but on the contrary robs the Old Testament of its value as a historical document. As Professor Smith rightly says, the crucial question is how Christian scholars can accept a theory of history which is definitely founded on a denial of supernatural and miraculous revelation.

(9) In conclusion—and this is all I have to say, unless Canon Harford wishes to continue the correspondence—what we conservatives maintain, and it cannot be too often or too strongly repeated, is that the literary criticism of men like the Canon is not only inaccurate from the standpoint of scholarship but, what is far more serious, it forms the basis of a historical criticism which robs the Old Testament of its historical trustworthiness and spiritual authority. As a well-known critical scholar, Professor Jordan, of Kingston, Canada, has said, "there is no use attempting to minimise the difference between the two views. It is immense and involves different conceptions of God, of Israel's history, of revelation and inspiration." And, to quote the late Professor Simon (Some Bible Problems, p. 284): "It will prove also legitimately impossible on the premises from which the chief critical leaders start to avoid being landed in the conclusions about Christ which Wellhausen has reached." If, therefore, Canon Harford considers that any advantage will accrue through continuing this discussion, I have no objection, but I am more and more convinced that there is no possibility of harmonising the literary conclusions which he favours with the actual facts of the Old Testament as the Church has always received and believed them. In other words, if he is

right, I am wrong, but if I am right, he is wrong.

Pretty Hard on Themselves



EVIDENTLY *The Universalist Leader* is talking pretty loudly and, unusual as it may be, it seems to be talking against itself and its own people, whom it is supposed to represent. That paper is quoted as

saying:

We must remember, already the Evangelical Church has begun to steal our thunder! Look about and note the low spiritual condition of evangelical churches today, and hear their appeal for greater loyalty.

If the low spiritual condition of the evangelical churches of today follows their stealing of the thunder (whatever that may mean) of the Universalists, then that does not say much for the value of the thunder of Universalism. Rather, it seems to us to indicate that the Universalist teaching has poison in it, or the evangelical churches would not so quickly go into decline after they had stolen their thunder. But that is just what we would expect to come as the result of such unholy and unwise work as stealing the thunder of other people, especially of those who teach and stand for universalism. Brethren of the evangelical churches, we think you will do well to stop stealing Universalist thunder and get down to real business, depending upon your own capital. This is the honest thing to do, anyway.

The same paper is quoted yet further as saying: "We too often boast that we have liberalized all other denominations." Yes, we think so, too, if you can do no better for them than to bring about a low state of the spiritual conditions of these churches. Liberalism within Scriptural limits is a good thing, but the moment it "sloshes" over the sides, it begins to do the work acknowledged by *The Universalist Leader*—it places a blight on the life and growth of the other churches which are infected by its unscriptural doctrine. We shall do well to stick to the Bible way and to the true spiritual life.—*Herald of Gospel Liberty.*

* * *

He who puts his hand to the plow and looks back is not fit for the Kingdom of God because his interest is divided. No man can serve two masters just as no circle can have two centers.—*Lawrence Keister, D.D.*

THE SANCTUARY

Riches and Poverty

By J. Wilbur Chapman, D.D.

Not rich toward God.—Luke 12:21.



If you can picture an arch without a keystone, a building of striking proportions without a foundation, the sky without a single star to light it up, a life without hope for the present or the future, and a soul without life stretching out into the eternity, you will have in these things a suggestion of what it means for a man to be rich in fields, in abundant harvests, and in great barns, and yet poor toward God.

It is a sad thing to be possessed of so many virtues and still fail. Naaman was rich "but" he was a leper, and he is a picture of many people who live in modern times, possessed of many things, but lacking the one thing which is essential to peace and happiness here, and unutterable joy throughout eternity.

Dives was rich. He was clad in purple and fine linen. He fared sumptuously every day. His servants answered every toss of his head, every motion of his hand, "but" in spite of all these things he was lost, and in hell, being in torment, with the memory of his riches on earth making his poverty in the abode of the lost more striking, he begged for a drop of water to cool his parching tongue. The young ruler was winsome, fair of feature and splendid in his attractiveness. Even Jesus Himself looking upon him admired him, "but" he was lacking in the one thing that would make his life complete and make it also to be worth while.

These are striking illustrations of the man of whom the text speaks. He had great fields, spacious barns and means with which to build larger ones, wonderful harvests, the like of which he had never had before, and yet "he was not rich toward God."

Our Lord was in the midst of one of his most wonderful discourses. The crowd thronging him on every side was great indeed. Men trod one upon the other in their eagerness to see Him and catch every syllable which fell from His lips. His message was a great one; indeed, all His words were great, for He spake with authority, and He better than any one else knew the needs of His hearers, and on this

particular occasion His message was specially needed, because He was saying, "beware of hypocrisy." He was announcing to the people that what had been spoken in the darkness would one day be spoken in the light. I once had a striking illustration of this in my own home. I was using an old-fashioned phonograph which we had in the house, and to interest my children I was putting on the instrument some old-fashioned cylinder phonographic records, when suddenly, to my great surprise, I heard the voice of their grandfather who had been dead for a number of years. This voice was stilled in one sense, in another it was as clear and vibrant as it had ever been, and it is along this line that Jesus is speaking to the people.

In His great message He is also urging them to the confession of Himself. One of His hearers had so slight an interest in spiritual matters, and so little appreciation of the power of Jesus' message, and had so much at heart the necessity for redressing a wrong which he thought had been done him, that he broke in on the preaching of Jesus, saying, "Master, speak to my brother, that he divide the inheritance with me."

This interruption, caused by one of the hearers of Jesus, was the occasion of the parable spoken by our Master the theme of which has been given as "The rich fool."

In God's Word three kinds of fools are specially mentioned. The one who saith in his heart, "There is no God" (Ps. 14:1); with every star that studded the sky speaking of God; with every flower lifting up its head to praise Him; with every bird singing unto Him, and with every living soul that had come in touch with Him speaking of His power, still the fool has said,—"There is no God."

Another fool mentioned in the Bible is described in Proverbs 12:15. "The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise." This is the picture of one who is self-centered, has no thought of others, has dismissed the thought of God and is wise in his own conceit.

The third fool mentioned is described in Ecclesiastes 2:14. "The wise man's eyes are in his head; but the fool walketh in darkness:

and I myself perceived also that one event happeneth to them all." This is a picture of one who walks in darkness when he might travel in the light; who goes forward without a guide when he might have one to direct his every step; who rejects hope and leads a life which ends in despair.

There is, however, no greater fool than the man who makes provision for the meeting of physical needs; who clothes his own body and cares for those who are round about him, but who makes no provision for his own soul, and therefore, according to the text, "Is not rich toward God."

1. Not because his crops were abundant; there is no charge against him for that. His great harvests should have driven him to his knees to offer a prayer of thanksgiving, or called upon him to lift up his head and shout, "Bless the Lord, O my soul."

2. Not because he was concerned to care for his harvests, for this indicates that he was a thoughtful man, and he would have been anything but true and faithful as a farmer had he cultivated his fields and then neglected his harvests.

3. He was a fool because he made himself the center of all his reckoning, and it is a striking thing to read the parable through and count the number of personal or possessive pronouns. It has been said that they are used according to the proportion of one in ten. When he found that he had no room where to bestow his fruits, suppose he had said, "I will feed the needy, I will carry to the poor, I will sell my over-abundant harvests and give to those in distress," he would have been made glad indeed, and his story would have been worth relating to this day as an encouragement to others. Do not forget that the position which is so often taken by the world, that "what I have is mine," inevitably ends in despair. The Christian position is described with the thought of God in mind,—“Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die,” (Ezekiel 18:4), and with the thought of one’s self in mind, as indicated in First Corinthians 6:19-20, “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”

4. His fatal mistake was made when he said, "Soul, thou hast much goods laid up."

What a fatal mistake he made, for making his harvests everything he had no memories of good deeds through the years, and so we can quite understand how being in hell he would be in torment. He also made a fatal mistake when he said, "Soul, take thine ease," as if one's soul could be at ease and feed upon chaff.

In his calculations he had forgotten one thing, and that one thing was God. You cannot build a home without God. You may have a house splendidly equipped, but it is not a home. You cannot build a character without God. You may have many elements of strength, but when the testing time comes and the crisis is on, you will find that you have made a fatal mistake to keep out of your character the only thing that could make it strong for time and eternity. You cannot make a journey through life without God, for just at the time when you are in need of counsel, you will cry and no one will hear you; just when the burdens are crushing you, you will look for help which cannot be found. Just when you need God most you will find that you have journeyed on without Him.

The Bible has something to say about riches, —I mean of course the riches that are worth while. I do not speak of the possession of money, for one may be many times a millionaire and be poor indeed. There are some clear, sharp warnings given to us in the Bible in the consideration of such a theme as this: "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches." (Proverbs 13:7.) What a warning this is to the man who neglects the church, forgets God, discounts Jesus Christ, and goes on with his family about him toward despair.

"A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent." (Proverbs 28:20.) The word "innocent" in connection with this verse should read "unpunished." What a warning this is to the men who in these over-prosperous days feel that the possession of money is everything, and they literally sell their souls for gold.

"There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt." (Ecclesiastes 5:13.) It is all right to be rich. Some of the greatest men I have ever known have been the richest of men. It is all right to possess a fortune; some of the most Christ-like men I have ever met have had almost unlimited

wealth. Gold is harmful when it is kept for its own sake, or when it is hoarded up for the personal pleasure of the one who possesses it. It is worth while when it is sought not only for one's self, but for the good of others, and held not to gloat over, but as a sacred trust to make the lives of others worth while.

The climax of the Bible's warnings regarding riches, however, would seem to me to be my text, "Not rich toward God," a picture of a man who had much and had lost God."

There are riches greatly to be desired. These also are described in the Bible, and the great thing about them is that they are within the reach of every one. "The blessing of the Lord, it maketh rich and he addeth no sorrow with it." (Proverbs 10:22.) One may be as poor as poverty, and have the blessing of God upon his life, and he is rich indeed.

"That they do good, that they be rich in good works, ready to distribute, willing to communicate." (First Timothy 6:18.) When we come to the day of final accounting, when the deeds of men are laid bare, when things have been properly estimated as to their worth, not in the light of time, but in the light of eternity, it will then be found that the cup of cold water, a kind word or a song of cheer has meant everything, not only to the one upon whom they were bestowed, but to the giver himself.

"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5.) It is great to be rich in faith. Faith gives every cloud a silver lining. Faith enables us to hear songs in the night. Faith so cheers us that we rejoice in the midst of tribulation. Faith gives a clear, undimmed vision of Jesus Christ. Faith packs the Bible with the power of God. Faith enables us to walk in fellowship with patriarchs and prophets. Faith grows clearer and brighter until the perfect day, when faith becomes sight indeed.

This man of the text is a great illustration of many a man who lives today, and I give this message in order that he may in his despair at the last be a sharp warning.

1. Not rich when the soul is in need. What a mistaken idea of life so many people have. They build, but when they have come to the end of their building and seek to put on the capstone, it is missing. They climb up and up, and when they think all is well, they have lost their way and there is no guide to

help them. They cry, but there comes back to them nothing but the echo of their cry. "Oh, to have no hope, no Saviour, how dark this world would be."

Without Christ, you can—

Exist—but not live,

Fight—but not win,

Build—but never put on the topstone.

It is a sad, sad thing to have a soul and starve it.

"I need a rest from keen and bitter conflict,
From constant striving 'gainst the calls of sin,
Is there a peace, or rest for one so weary,
Where my poor soul can freely enter in?"

2. Not rich when the night comes. "This night thy soul shall be required of thee," and the man's journey is ended; his harvests are gathered, his barns are over-flowing, and he was "not rich toward God." God sometimes gives short notice to his tenants. He bids them move out when they are least prepared to do so. God sometimes speaks unexpectedly; in the midst of life we are in death. We hold our lives without a moment's guarantee. This man provided for his days and forgot his nights. Between today and tomorrow runs the River Night, and there is danger that we may fall into this river and be lost, for the current is swift and we cannot reach the other shore. God speaks and says, "Time is up," and therefore all chance is gone. The journey is ended, and as you are now, so you shall be through eternity.

3. Not rich, when time is exchanged for eternity. If I spend my life building a fortune, or gaining fame, and I neglect my soul and the souls of those about me, when the time is up I shall leave all behind me and I shall stand naked and open before Him.

If I spend my life in pleasure, foolishly so called, or in sin,—the wages of which is death,—or in selfishness, which is the climax of a wicked life, when the books are opened I shall be hopeless indeed.

If I spend my life gaining a fortune, and I am trusting Christ, or living for others, or seeking to please God, then the end of the way is peace indeed. To be rich, and not to be rich toward God, is the blackness of darkness of despair. To be rich, and also to be rich toward God, is joy unspeakable.

* * *

The men who are lifting the world upward and onward are those who encourage more than criticise.—*Elizabeth Harrison.*

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware

PERFECT FAITH

It is a hobby of some of us to go swimming in the San Francisco Bay during the summer months for recreation and rest. We have discovered that by dismissing all fear from our mind and limbering every muscle of the body we can safely lie and rest in water thirty or forty feet deep; but as soon as we start to stiffen our muscles or experience the least bit of fear we begin to sink. It is even so with regard to our faith in Christ: as long as our whole trust rests in Him we can peaceably go about our duty; but as soon as we begin to doubt, we, like Peter, begin to lose hope.—Rev. H. Schenkosky, Ph.D.

WITNESSES TO GOD—Isaiah 43: 12

The fact that the soul panteth after God, crying, "Oh that I knew where I might find him!" is evidence that God lives and loves. Desire, the breath of the soul, is an inspiration from heaven. It is an appetite for God, like the body for food, like the bud to bloom, the bird to soar and sing. The wings of longing may be clipped by doubt or sin, or burdened and weighted by indifference and worldliness. Then there is no God near, no heavens to sweep with the wings of faith and hope.

The height of our flight is measured by the depth of our desire. How wonderful that we may rise up to rest under the shadow of his wings and sing for joy, "Thou art my God; I will praise thee." I will witness for thee forever more. The secret place of the Most High must be attained if the heart would know that he is God, and be able to tell the world of his love. The ideal of an everlasting flight is ever before the believing spirit; mounting up upon wings as eagles towards the heavenly eyrie is the ambition of the mortal for the immortal. There you experience what you only believed before. Everywhere you fly is God, and beside him there is none else.

Nature is a witness to God's power, wisdom and immanence. "Day unto day uttereth speech, and night unto night showeth knowledge." Mind is the author of matter; spirit controls force, and God is in his worlds. They witness, "The hand that made us is divine."

But man, crowned with glory and honor, for whom nature was created, witnesses to the love of God, illuminating his entire being, that the Architect of the universe loves, preserves, redeems and saves his people.

THE TENDERNESS OF A GREAT HEART—Acts 20:32

We associate intellectual strength and untiring energy with the great apostle, and are apt to forget his tender love and yearning for the welfare of his converts. His was one of the tenderest hearts that ever beat—a heart with intense affections, lively emotions, and quick tears. He had willingly given up the right to marry because he desired the utmost liberty for the proclamation of his message; but the very loneliness of his life made him more open to the sacred ties that, as this chapter indicates, bound him to his disciples.

Think of the large number of brethren and sisters enumerated by name at the end of most of his epistles, and greeted with special messages, which are precisely adapted to character and need. His love was warmly and nobly reciprocated by a Priscilla and an Aquila, who had risked their lives for him; by an Andronicus and a Junias, who had shared his prison; by a Persis and a Rufus! And what better could they do, at that supreme hour, than part in God? He handed back the charge of the flock to the Great Shepherd. He knew how much grace would be needed, but never doubted that it would be forthcoming. And there he left it!

THE VILE MAY BE PURE—Psalm 68: 13

Nature illustrates the wonderful transformations of grace. The filthy snow trampled under foot becomes distilled into the whiteness of the fleecy cloud. Luther Burbank, studying the marvelous laws of nature, is able to change the habits of plant life which have been retrograding. It is the death of the old thorny cactus and the new birth of the thornless. If nature's laws are built to produce such striking developments, shall we limit the God of nature, who gives new birth to fallen manhood, if needed?

The Divine Husbandman transplants his redeemed ones into the gardens of the Lord. Think of the grand ideals toward which we

may grow under his care and cultivation—the fulness of the stature of the perfect man in Christ Jesus. Bad habits are changed for good; the poisonous plant transformed into a tree of life, a palm of Paradise. The changes occurring every day in nature are only symbols of the higher development of the planting of the Lord. Out of the slums may grow a character whiter than the lily, adorned with the graces of angels, ornamented with the pearls of purity, the gems of virtue. The chief of sinners may become clothed with all the elegance of the saints in light, made meet for immortality. No artist can paint the glory of such Christian attainment; no mind conceive of the beautiful things God has prepared for those who love him. We know not what we shall be, but we know we shall be like him. We see through a glass darkly, but we do see. Enough is revealed by his Spirit to fill the heart with joy here and glorious hope for the hereafter.

THE SOUL'S "MOVING DAY"—John 6: 50

The apostle Paul saw this glorious truth when he exclaimed, "For he hath abolished death and brought life and immortality to light in the Gospel." All the moral power of death is gone, only the form remains. We shall never see death in the sense of the wrath of the Lamb, the remorse of guilt, or the separation from God. Jesus and his disciples did not therefore often use the word "death." Jesus said, "The maid is not dead, but sleepeth." "Lazarus sleepeth; I go to wake him out of sleep." "It is expedient to you that I go away." Death to Christ was a triumphant tour from Calvary to glory. Death's dominions were only an incident on his way home. Again, Christ said of death, "I will come for you, that where I am, there ye may be also."

Should we not call death "waning night and rising day," or "moving day"—moving out of a tent into a palace—or a bend in the river of life, which flows on forever, or the gearing of life into the wheels of eternity, and when the new adjustment is made, we are crowned and glorified? Ought we not to exclaim, "O glorious departure! O glorious change!" when death is swallowed up in victory?

THE PATH UNKNOWN—Isaiah 42: 16

To whom were these words spoken? To God's servants who had forsaken and forgotten Him, but who had returned and were

penitent. The promise is similar to that in the Epistle to the Romans: "As many as are led by the Spirit of God, they are the children of God." So the benefit of the promise is limited, conditional. The universe is governed according to law. It is not otherwise in religion. Two great laws govern the life of faith—human agency and divine potency. We need guides, because of our weakness and our ignorance and because of the perils of the way. Our greatest peril is the possible loss of faith. Men are eagerly inquiring, "Is the universe friendly?" Another peril to our souls is the possible loss of enthusiasm. Wise was that French philosopher who, speaking to young people, said, "Cherish well your enthusiasms, for life robs us of so many we are likely to reach the end of the race without them." Wise, too, that English philosopher who gives us this saying: "No heart is pure until it is passionate; no virtue is safe unless it is enthusiastic."

What can save us from loss of faith and loss of fervency? The very thing which God promises in these words, infallible guidance in the ways of life. "Thou wilt show me the path of life." Over-confidence is characteristic of youth. Under-confidence is characteristic of the disillusioned soul. Rational confidence, spiritual boldness, wealth of motive, plenitude of power, undiminished and undiminishing hope—these are the heritage of all who consent to be led along unknown paths by Infinite Wisdom.—C. C. Albertson, D.D.

THE GOD OF ISAAC—Exodus 3: 6

Every human character is a composite of strength and weakness, goodness and its opposite or its absence. Isaac was not entirely heroic, but he had the elements of heroism in large measure. The twenty-sixth chapter of Genesis contains an illuminating episode in the life of Isaac. He came of fighting stock, but when the Philistines claimed the wells his servants had dug, he yielded rather than fight—yielded more than once; he retired to new fields and dug new wells and eventually he conquered the Philistines by his spirit of conciliation. He was a man who let his moderation be known unto all—his yieldingness (for this is the New Testament sense of the word moderation). Only a strong man can yield. It often takes more courage to retreat than to stand one's ground. Isaac was a man of prayer. This was the source of his strength. As such, he was not unworthy his

father Abraham. And as such, he was not unworthy the friendship of God. That friendship he had, for God calls himself the God of Isaac. If God is the God of Isaac, then he is the God of all such men—the God of gentle spirits—the God of men who have it within their power to conquer, but who in mercy's name prefer to yield—the God of those who think more of their duties than of their rights. There are times when to stand upon our rights, our personal rights, is to stand upon dangerous ground, in so far as our relations to God are concerned. The mighty God is not ashamed to call himself the God of man who, with strength and right on his side, counsels his servants to avoid unnecessary strife.—C. C. Albertson, D.D.

THE BROODING SPIRIT—Genesis 1:2

Some time ago, out on the Atlantic, far beyond the sight of land, I saw a cloud whose outlines took the form of a great bird. Its mighty wings were stretched out so as to touch the two horizons, and it seemed like a mother-bird brooding over the entire deep. I recalled the word in Genesis which I have written above, and the marvelous cloud became to me a symbol of the most real but invisible presence of the Lord brooding over the varied waters of human life. For indeed that is the eternal yearning of the mother-heart of God, to brood over all its circumstances, without and within, and to impress everything with the mystic virtues of the divine breast.

The divine Spirit would brood over the dancing, frolicsome waters of our joys. And it is the miracle of grace that, when the Lord countenances a joy, it is strangely enhanced. He adds sunshine to daylight. He transmutes happiness into blessedness. He endows our delights with heavenly virtue. The joy of the Lord becomes our strength. No one has ever tasted really superlative joy until there has brooded over his gladness the transforming and beautifying Spirit of God.

And he will brood over our labor when we are doing our daily business in great waters. He delights to glorify the common lot and common toil. It is his purpose to hallow the commonplace, the vast world of the ordinary in which we earn our daily bread. In "The Angelus," in which Millet pictures two peasants, man and woman, standing with bowed heads as the bells of evening send across the fields the call to prayer, the painter has thrown a softening light not only upon the

humble worshipers, but also upon the spade and wheelbarrow, the common implements of their toil. And that is right; the Light of Life will illumine the means by which we earn our bread and thereby transform them into a means of grace. When the Great Spirit broods over our business, it becomes our Father's business.

And he will brood over the waters of our sorrows. Sometimes these waters roar and are troubled, and many precious things in our lives "shake with the swelling thereof." But the brooding Spirit will give us rest when "all without tumultuous seems." We may have the refuge of his bosom "while the nearer waters roll, while the tempest still is high." The waters can do us no hurt so long as we are resting against the bosom of God.

And the same great Spirit will brood over the waters of death. Those waters reveal themselves in different ways to different pilgrims. Sometimes they are very high and overflow their banks. Sometimes they are so shallow that one can almost go over dryshod. But whether the floods are out, or the passage is almost dry, the faithful Spirit broods upon the waters and the soul is kept in perfect peace.—J. H. Jowett, D.D.

"I DON'T SEE ANY HARM IN IT"—Twelve Tests to Try It.

1. If not, why not? Let us look into your eyes. (Matt. 13:16.)
2. Is the dust of worldliness in them, so that you cannot see clearly? (Isa. 6:9.)
3. Is the squint of insincerity in them, that you cannot see singly? (Matt. 6:22-23.)
4. Are you willing to see any harm in it? (John 7:17.)
5. Or are you the blind that won't see? (John 9:39-44.)
6. Will you see any harm in it on a dying bed? (1 Kings 22:25.)
7. Would you like Christ to catch you in the very act? (Luke 12:37.)
8. Do the best Christians you know see any harm in it? (Heb. 5:14.)
9. Is it consistent with your profession, that by the cross of Christ "the world is crucified unto me, and I unto the world"? (Phil. 1:27, Gal. 6:14.)
10. Can you commune with God as freely after it as before it? (1 John 1:7.)
11. Can you look up to God for a blessing in the midst of it? (Rom. 14:23.)
12. If it is lawful, is it becoming, is it profitable? (1 Cor. 10:30-33.)

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Long Pine, Nebraska

The supreme need of the world today is practical Christianity. Science, scholarship, philosophy have their place; and we welcome everything that reveals truth and shows the wisdom of God and the possibilities of man. Man's head is being developed these days to the detriment of his heart. We must avoid the swelled head and seek the enlarged heart. What characterized Jesus Christ was His broad sympathy for everyone that is human, and His wonderful appreciation of what was good even in the worst of men and women.

Philemon the Wealthy

Philemon

The epistle of Paul to Philemon, which comprises only a short chapter is nearly all that we know about this practical Christian of the first century. He was a wealthy slave owner of Colosse in Phrygia Pactiana, on the border of Caria, in Asia Minor. We are indebted to Paul the Apostle for a wonderfully suggestive character sketch, in this "polite epistle."

Philemon was probably born during the lifetime of Jesus. This letter was written at the same time as that to the Colossians, while Paul was enduring his first imprisonment in Rome, 61 to 62 A. D. He had become a Christian and was one of those to whom the Epistle to the Colossians was written; and he was evidently the outstanding figure in that Church. Indeed the Church held its meetings in his house. (Verse 2.)

After the custom of that day, Philemon was a slave owner; and his Christianity did not lead him to free his slaves. It is a remarkable truth that Jesus never did speak against slavery, so far as we have any record of His teaching. Possibly in those days human slavery did more good than evil, as an expedient for the times. However Jesus taught those principles which gradually worked upon the human sentiments of man to produce a revulsion against the traffic in human life. Conditions now permit and the Christian spirit demands "life, liberty, and the pursuit of happiness."

The wealth of Philemon was not anything against his character. Jesus never said anything against money, but "the love of money." Money is a blessing and gives to its owner possibilities of service. The ability to be rich and yet not selfish is evidence of the worth of Christianity.

Philemon the Christian

Philemon

The finest thing about Philemon was his Christian spirit. That is the finest thing in any life. Wealth, position, fame are not to be compared with the possession of the spirit of Christ. We all cannot be great in the estimation of the world; but everyone can be rich in spirit, rich towards God, and thus rich for all eternity.

Paul calls Philemon "our beloved and fellow-worker." "I had much joy and comfort in the love, because the hearts of the saints have been refreshed through thee, *Brother*." Paul found such a Christlike spirit in him that he rejoiced in his fellowship, "hearing of thy love and of the faith which thou hast towards the Lord Jesus and toward all the saints."

Paul wished him to be his "partner." "If then thou countest me a partner, receive him as myself." The Christian not only rejoices in the knowledge of God in Christ, but also serves his fellowman. So Paul appeals to Philemon. "Refresh my heart in Christ." It is the loving service to others that gives to human life its greatest worth. Having confidence in thine obedience, I write unto thee, knowing that thou wilt do even beyond what I say. But withal prepare me also a lodging; for I hope that through thy prayers I shall be granted unto you."

It is important to believe the truth, and to have an orthodox creed. Yet the Pharisees of Christ's day were orthodox, ultraorthodox. It is possible to be correct in head, and yet all wrong in heart, and dead spiritually. Jesus did not emphasize theology, but He did put great stress upon the spirit of one's life. The Samaritan of the Christlike spirit was far better than the orthodox Jew that was cor-

rupt. "Abide in me." "Apart from me ye can do nothing."

Philemon the Forgiving

Philemon

The forgiving spirit is essential for the Christian, Jesus made a point of emphasizing this. The footnote to The Lord's Prayer is very significant. "For, if ye forgive men their trespasses, your heavenly Father will also forgive you. But, if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Jesus also spoke some parables to teach the same truth.

The unforgiving spirit cannot profit by the forgiveness of any other. If God should forgive a man that was bitter and revengeful, that could not change his nature nor make him any better, so long as he still remained sour. That is the meaning of the footnote.

Philemon was well tested. Onesimus, his slave, ran away, and took with him money and things that would be useful. Now Paul was sending him back and asking him to forgive and set him free. Imagine how Lagree would have treated him. But Philemon was of another nature, the Christian spirit; and he freely forgave the returning slave.

The result of Philemon's forgiveness was most gratifying. Onesimus responded to the grace shown. He became a faithful servant of Paul, and rose in the service of the Church, until he became a bishop. He was consecrated by Paul as Bishop Berea, in Macedonia. Ignatius speaks of him as bishop of the Ephesians.

Luther beautifully pointed out an analogy with the work of Christ. "Even as Christ did for us with God the Father, thus also doth St. Paul for Onesimus with Philemon; for Christ also stripped Himself of His right, and by love and humility led the Father to take us to His grace for the sake of Christ, Who lovingly pleadeth our cause, and with all His heart layeth Himself out for us; for we are all His Onesimi, to my thinking."

Philemon the Grateful

Philemon

Philemon's gratitude to Paul, to whom he owed his conversion, was a powerful factor in determining his response to his appeal. Paul worked this ingredient for all it was worth, and it became effective. He did it skillfully.

"Though I have all boldness in Christ to enjoin thee that which is befitting, yet for

love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner of Christ Jesus." "I beseech thee for my child Onesimus . . . whom I would fain have kept with me. . . . But without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will." "But, if he hath wronged thee at all, or oweth thee aught, put that to my account. . . . Yea, brother, let me have joy of thee."

Not only in November, but in every month, and during every day, we should stir up the gratitude in our heart towards God, and give it full play in our life. "Were there not ten cleansed; but where are the nine?" Many that are grateful to their fellowmen, fail utterly to feel or at least to reveal their gratitude to the Heavenly Father. If Philemon had cause for gratitude to Paul, in that through him he had been led to Christ, how much more should we be grateful to Christ for His abounding grace and for His Holy Spirit, "by Whom we are sealed unto the day of redemption!" "Thanks be to God for his unspeakable gift."

Philemon showed his gratitude in that he set Onesimus free and sent him back to Paul, to serve him in the Lord. We should show our gratitude to God by giving up our personal ownership of things which we have received from Him. We hold everything in trust, and should use these things as we believe that God would have us use them. Stewardship is a fine art.

We should be grateful to our parents, our greatest earthly benefactors. We should be grateful to our community, for education and the other blessings. We should be grateful to our nation for "life and liberty and the pursuit of happiness." General Pershing, having secured the excellent training of the Annapolis Naval Academy, felt that he ought to give a few years of his life to his nation, instead of entering law, as he had planned. We should be grateful to the Church of Jesus Christ, which has made our nation what it is.

* * *

What then is the true method? It is the method of practical experiment. Making actual experiment of the Christian life, he soon finds the experiment working out. Instead of seeking to know what he may do, he does that he may know, and the word of Christ is fulfilled—he that willeth to do the will of the Father knows by the doctrine whether it be true. This is the real remedy for doubt.—*W. J. Dawson.*

LIBRARY TABLE

A Book on "The Larger Vision"

By Professor L. S. Keyser, D.D., Springfield, Ohio



FRIEND has sent us a book with the above title, "The Larger Vision," and with the sub-title, "A Study of the Evolution Theory in its Relation to the Christian Faith." The author is Rev. C. A. Wendell, of Minneapolis, Minn., a Lutheran minister and a university pastor of the Augustana Synod at the University of Minnesota. This is the first Lutheran minister, so far as we know, who has come out with anything like an elaborate defense of the evolution theory. Some time ago he severely criticised Mr. Bryan for some things the latter said at the aforesaid university. The reason for his criticism is now made obvious through the publication of this book. His sympathies are bent evolution wise, and hence he could not withhold criticism from Mr. Bryan.

No doubt Mr. Wendell's purpose is a sincere one. He has been converted to the theory of evolution, and does his best to reconcile it with the Bible by the summary method of casting overboard its literal teaching and "interpreting" it in agreement with his preconceived notions. His mode of dealing with the Bible is very familiar; so are also his arguments in favor of evolution. We do not find anything in the book that has not been repeated *ad libitum* in other books, and that has not been refuted just as often.

WHAT ALL SCIENTISTS ONCE BELIEVED

Like all advocates of his class, he comes forward with the assertion that "all" the scientists worth considering accept the evolution hypothesis. Indeed, it must be admitted that many so-styled scientists do champion this theory. That fact troubles many honest folk, and no wonder. No one likes to run amuck of so many learned men who claim to have been studying nature and her processes directly. So what is to be said? Are we conceited when we set up our views against such a consensus? Suppose we just look at this phase of the question calmly for a moment.

Why do so many reputable scientists today almost swear by evolution? That is the crucial and, with many people, the painful question. Let us, however, ask a counter

question: Why did practically all the scientists of the olden times accept the Ptolemaic theory of the universe before the advent of Copernicus? During all those centuries the man who would have rejected that view would have been laughed at as "unscientific," as "opposed to science." Yet all the scientists had to reverse themselves. Why did the people of the church accept the Ptolemaic hypothesis in ancient and medieval times? Because the scientists and philosophers declared that they had proved it beyond a doubt by their system of cycles and epicycles.

Again, how many scientists had to reverse themselves when Harvey discovered the circulation of the blood and its uses! The same was true when Newton discovered the law of gravitation. Only a few years ago practically "all" the advocates of evolution accepted Darwin's explanation of the process by means of natural selection and the struggle for existence; now none are so poor as to do this theory reverence! What a shifting of position in the so-called scientific world! Only a short while ago the scientists could see no use for the pituitary and thymous glands; now they have scuttled to the opposite extreme and are attributing most of man's progress ahead of the apes and monkeys to the presence of those serviceable glands. Note, too, that the doctrine of "uniformity" in evolution is rejected by De Vries, Bateson and Thompson, and the theory of "mutations" has displaced it. In his last book, "What is Man?" J. Arthur Thompson declares that primitive man never was an animal, but that a certain primate made a saltation suddenly upward by the power of "genius" into the human status. Dr. Patten, of Dartmouth College, in a late book, utterly rejects the conception of animal and human progress by means of the struggle for existence, holding that co-operation, not competition, is the law of progress in nature.

Well may we sit by and ask of the scientists, "What will be your next move?" In view of the historical fact that men of science have so often been compelled to shift their positions and renounce their prior views, need we be greatly disturbed over the so-styled

"consensus" among the scientists of our day regarding evolution?

AN IMAGINARY TREE

Anent the book now under review, we wish to point out the vulnerable character of the part of it that seems to be somewhat original—at all events, we have never seen the illustration used in precisely the way it is set forth by this author. "Let us visualize the problem," he says. Then he imagines a deep, wooded valley that has been submerged, so that only the tree-tops are visible above the water. Suppose, now, we know nothing about vegetable growths. When we look at the twigs superficially as they extend slightly above the water, we think that they are all separate branches, each independent of the other. However, a more scientific investigator dives beneath the water's surface, and, lo, he discovers that all the twigs and branches grow up from a common tree-trunk! So with nature: when the evolutionist investigates her carefully, he finds that all life comes from a common trunk. Such is the argument and inference.

Now, let us look at this illustration empirically, not subjectively, and see just what we find. Here is a valley whose trees are all submerged by a flood, so that only the top-most twigs are visible. We get into our boat, row out to the twigs, and examine them carefully. What do we actually find? That there are *various kinds* of twigs bearing as many different kinds of leaves. The question arises, Do all of them grow up from one trunk or do they not? Well, let some one dive down and see. When he returns to the surface, we listen eagerly to his report. What is it? That the twigs and leaves of a like kind grow from one species of trunk, and that the different species spring from different trunks in each and every case.

Let us examine nature in the same empirical fashion? We find everywhere that species reproduce after their kind; that no evidence appears of one species being transmuted into another. Fixity of type is the invariable rule in nature's realm. This is just as true in geological history as it is in annalistic history. Nowhere is there clear proof of the crossing of the line from one species to another. There are fossil forms of early life on this globe that have persisted without change to the present time, as witness the fossils of sea-weeds in various parts of the earth, even on tops of high mountains. According to the evolutionists, the forms have had a

chance to evolve into something higher and different for millions of years; yet they have not made one iota of improvement. Why not? Here would have been evolution's chance at a "try-out," but it threw away its chance.

Thus we see that Mr. Wendell's "common tree of life," like the stereotyped tree of other evolutionists, is only a fictitious tree; there is no tree like it in all nature's domain. There are many trees, each bearing after its kind, but no one common tree, bearing all the various kinds of fruit. And, note, what we see in nature's book, we find also in God's Book of special revelation, the Bible, which says of vegetables, insects, birds and animals that each was made to reproduce "after its kind."

THE PRIMITIVE MAN OF EVOLUTION

The Rev. Mr. Wendell makes a sincere and heroic effort to bring the Christian religion into agreement with the theory of evolution. However, his eloquent and euphonious speech lacks convincing force. If we are going to take our science from the scientists, we must accept their view of primitive man. Perhaps the most representative scientist today who is wedded to the theory of evolution is Professor Henry Fairfield Osborn. In 1923 he issued the second revised edition of his brochure on "The Hall of the Age of Man," in which he depicts the course of man's evolution as it is represented in the American Museum of Natural History. Read the descriptions and examine the pictures, and see what brutal creatures the primitive peoples were. Here are pictures of the Trinil Ape-Man, the Neanderthal Man, the Cro-Magnon Man. The first two are decidedly ape-like and beastly in appearance, the humanistic expression given to their faces making them especially repulsive. These pictures appear on the cover and also on page 3. On page 2 is still a more nauseating representation of *Homo Neanderthalensis*. On page 5 appears a row of skulls showing a "man's place among the primates." The primates are the common stock from which man and the simians have evolved; therefore they represent animals still lower in the scale of life than the monkeys, gorillas and anthropoid apes. On page 11 there is a picture of "the Neanderthal flint workers." What ferocious-looking creatures they are, half beast, half man! They are the near relatives of our ancestors, if not our direct progenitors—according to the "scientists."

Now, we want to ask Mr. Wendell whether he really thinks he can identify such bestial

creatures with the first man of Genesis 1:27, who was created in the image of God. Really, now, would God have made such a beastly creature, placed him in a jungle, set him in a life-and-death struggle for existence with other ferocious animals, and then declared that He had made him in His own image? It is unthinkable.

THE FIRST MAN OF THE BIBLE

The Biblical narrative throughout is simple and clear. Honestly interpreted—that is, interpreted as we would interpret any other literature—it cannot be made to teach the evolution of man from lower animals. In Gen. 1:26 Elohim (God) said, “Let us *make* man in our image, after our likeness.” It says “make” (*asah*), not evolve, not even grow (*gadal*, *tsamach*, etc.). Then in the next verse (27th) we read, “And God (Elohim) created (from *bara*) man in His own image; in the image of God created (*bara*) him; male and female created (*bara*) He them.” The verb *bara* is used three times in this verse; and it is the same verb that is used in the first verse of the Bible, which says, “In the beginning God created (*bara*) the heavens and the earth.”

If God meant to teach that He evolved man from the lower animals, He should have said so here, and that would have settled the matter once for all. However, instead of using a verb which could be construed into evolve, He used the verb *bara*, whose primary meaning is to bring something into existence *ex nihilo*, and which nowhere in the Bible can be translated by the verb “evolve.” “Create within me a clean heart” (Ps. 51:10). How would it sound to say, “Evolve within me a clean heart, O God!”

It is most interesting to trace these Hebrew verbs. Consulting Young’s “Analytical Concordance to the Bible,” we find nowhere in the English Bible the following words: “evolve,” “develop,” “unfold.” However, we find many words that are translated “grow:” *gadal*, *dagah*, *yalak*, *yatsaq*, *yatsa*, *alah*, etc. Yet not one of them is used in the Genetical account of the creation of man. Since the Bible is God’s book, why did not the Holy Spirit lead the writer of Gen. 1 to use one of these words instead of the words *asah* and *bara*, if evolution was God’s method of bringing man into existence? All the various words for “grow” were at hand for His use. Even in Gen. 2:7, where the Bible teaches how God framed man’s body from the dust of the ground, no word for “grow” is used,

but the verb *yatsar*, which means to form, build, mould, not to grow or evolve. The Biblical writer did not even use the verb *yatsa*, which means to “grow,” although it is so near like the verb *yatsar*. It seems plain that the Biblical writer chose his words with scrupulous and scientific accuracy. If evolution was God’s *modus operandi*, how easy it would have been for the Holy Spirit to have indited the plain statement: “And God evolved (*tsamach*, to cause to grow up) man’s body from the lower animals which He had previously evolved from antecedent forms of life.” But He employed no such language. He studiously avoided using words that would lend themselves to such an interpretation.

GOD TREATED MAN AS A RATIONAL BEING

Let us pursue our exegesis further. In Gen. 1:28, immediately after man had been created male and female in the divine image (verse 27), the Genetical narrative says “And God blessed them.” How would that apply to Osborn’s brute man, ready to slaughter and devour? “And God said unto them, Increase and multiply, and complete (*mala*) the earth and subdue it; and have dominion over the fish of the sea,” etc. Could Osborn’s brute-man have understood such a great and comprehensive command?

Gen. 2:7 gives a complementary and more detailed account of the manner in which God brought man, both body and soul, into being. He did not create (*bara*) man’s body at that time, but moulded it (*yatsar*) from the finest material of the soil, which had been previously created (Gen. 1:1). Then He breathed into man’s nostrils the breath of life, and man became a living soul. This verse, collated and correlated with Gen. 1:27, shows that, in the act of inbreathing, man’s psychical nature was created (*bara*) in the divine image, and so organized as to fit into its earthly habitat.

Observe closely at this point. Immediately (verse 8) the narrative says: “And Jehovah God planted a garden eastward in Eden, and there He put the man whom He had formed” (*yatsar*, not evolved). Note that God placed the man in the garden (*gan*, not a jungle, or a forest, *choresh*, or a wilderness, *yeshimon* or *midbar*, or a woods, *yaar*). Most precisely did the Biblical writer select his words, so that no one would need to misunderstand. To make absolutely sure that man’s first habitat was a garden and not a jungle or wilderness the inspired writer proceeds to say (verse 9) “And out of the ground Jehovah God made to grow every tree that is pleasant to the sight

and good for food," etc. Then in verse 15, after a somewhat detailed description of the beauty and location of the garden, the record says: "And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it." Not only was it a beautiful and fruitful garden, but man was to have pleasant employment in it, and was not to be an idler or a malingerer. Today man must both "dress" and "keep" nature, although since sin has come into the world, his work has become more or less painful and laborious.

Then God pointed out the trees of the garden of whose fruit man might freely eat. This instruction connotes a fair degree of intelligence; God never would have so spoken to the bestial man of the evolutionists. Then God pointed out the "tree of the knowledge of good and evil," and forbade man's eating of it on pain of death. That divine command implies both intelligence and free moral agency in man, a mental and moral status that would have been impossible for a creature just emerging from the brute status into the human status. Afterward the record says that God said, "It is not good that the man should be alone; I will make him a help meet for him" ("answering to him," margin Amer. R. V.). Then God brought the beasts and birds to man for him to name them. That involved some scientific insight, for the names were to be their real names. "But for man there was not found a help meet for him." Why not? If he was just evolving from the animals, he should have found plenty of congenial mates. But not one was found. What was the purpose of this passing of the animals before Adam? In order that he might know for himself that he belonged to a different *genus*; that he was not the son of an ape, nor the near relative of an ape. Therefore God in

a most beautiful way formed woman, taking her out of a man's own generic being in order that she might belong truly to his *genus*, and thus the pair would have a true affinity for each other. Surely this sublime Biblical narrative cannot be made to tally with the theory of man's descent from an animal stock. Let us treat the Bible fairly. Let us not try to make it say what it does not say.

WHICH IS THE LARGER VIEW?

One more word. Mr. Wendell calls his little book "The Larger View." Which is the larger view, and the better, to believe that God dragged man up through a beastly pedigree and put him in fierce conflict with ferocious animals, or that He created him outright a moral and rational being in His own image, and placed him in a garden where he had a fair chance for his highest and noblest development. If in these circumstances man disobeyed God and fell into sin, it was his own fault. On the other hand, if God first made man an animal and loaded him down with an age-long heritage of animalism, then God must be the author of sin. Moreover, in that case man did not have a fair chance; with all that entail of animalism upon him, he was foredoomed to sin. Again the theory of evolution throws the responsibility for sin back upon God. Such a view is utterly un-Biblical and un-Christian, for the Bible teaches everywhere that the source of sin is not in God, but in the wrong choice of free moral agents. Neither is there anywhere in the Bible the slightest intimation that moral evil has its source in the brute creation. The natural creation may be affected by the sin of man (Rom. 8:18-23; Gen. 3:17-19), but it is nowhere depicted as being sinful in itself.

Reviews of Recent Books

By Professor L. S. Keyser, D.D., Springfield, Ohio

The Character of Paul. By Charles Edward Jefferson, D.D. The Macmillan Company, New York. \$2.25.

In his introduction Dr. Jefferson informs his readers of his intensive and extensive study of the apostle Paul. He says that he knows Paul better than he knows any man who ever lived. The author has indeed drawn a fine portraiture of the great apostle. His book is written with that elevation of thought

and style for which he is noted. Perhaps a more fascinating character sketch of the apostle has never been drawn. And this is saying much, when we remember the great works that have been written from time immemorial to elucidate the person and doctrines of the apostle.

However, although we have said that Dr. Jefferson has drawn a portrait of Paul, we regret to feel compelled to say that it does

not seem to us to be full-sized nor a full-front portrait, but what might be called a side-view. By this is meant that the real Paul, the plenary and diversified Paul, is not here set forth; rather the author's subjective view of him and his system of doctrine. It is not that the apostle is consciously misrepresented, but that certain of his doctrines, which seem to be all-important in the apostle's mind, are slighted or overlooked. People who are informed know something about Dr. Jefferson's rather liberalistic tendencies, and it must be said that these appear in his treatment of Paul. There is too much of Dr. Jefferson's subjectivism in his sketch of the character of Paul. This does not mean that an intelligent reader cannot derive much profit and inspiration from the book; it simply means that he must read it with discrimination. He will get a life-sized impression of Paul by studying the New Testament itself and absorbing its full teaching at its face value.

The Virgin Birth—Fact or Fiction? By John Roach Straton, D.D., and Charles Francis Potter, M.A., S.T.M. George H. Doran Company, New York. Price, 50 cents.

This interesting volume presents the arguments on both sides of the question of the Virgin Birth in the famous debate between the two men named above. It was a great debate. Each contestant had an opportunity to present his strongest arguments, and to refute those of his opponent. It may be admitted that Dr. Potter brought forward some objections that seem at first blush quite plausible; but, on the whole, it seems to us that Dr. Straton had the best of the debate, and was able to make adequate response to the objections raised by his opponent. We recommend the reading of the book; for the only way to be solidly grounded in the true faith is to know both sides of the question.

Was Christ Both God and Man? By John R. Straton and Charles F. Potter. George H. Doran Company, New York. Price, 50 cents.

This volume presents the fourth of the series of debates between these two contestants. Dr. Straton was at his best in upholding the Deity of our Lord. Of course, he also stressed His humanity, and his conception of the humanity of Christ, which was united with His Deity, was far higher than the conception of the liberalist, Dr. Potter. The weakness of the latter's position was that he saw in Christ only a man, only a human example and teacher; not a Saviour, not a

Redeemer, not one who is all-powerful to save unto the uttermost. The infinite advantage of the evangelical side represented by Dr. Straton was that he no less than his opponent, held forth Christ as an inspiring example and a true teacher, but also as the divine Redeemer who atoned for sin, removed its curse, and restored the sinner to his pristine estate of righteousness. Dr. Straton also had the advantage of the clear teaching of the Holy Scriptures. We do not wonder that he won this debate.

The Trial of Jesus. By Rev. Harold Francis Branch. The Bible Institute Colportage Association, 826 North La Salle Street, Chicago. Price, 30 cents.

Here is indeed a good little book. In the simplest language it pictures the whole trial of Jesus, giving the events as far as possible in their chronological order. There is much investigation and thought back of the work, though it is not encumbered with difficult details; only the informing results are given. The author points out effectively the judicial errors—five of them—committed in the trial of Jesus, showing how unjustly He was condemned and crucified. However, that is what one would expect sin to do with the Saviour of the world, for at that time Satan put forth his most herculean efforts. This little book shows clearly the sad lengths to which sin will lead men when they are moved by prejudice and self-interest.

Behaviorism and Psychology. By Professor A. A. Roback, Ph.D. University Book Store, Inc., Harvard Square, Cambridge, Mass. Price, \$3.50.

The trouble with too much of the psychology of the day is, it is not empirical, but very largely speculative. This means that, instead of analyzing the human mind in the light of experience, the psychologists are seeking for some remote causes in man's physical framework to account for all psychical experiences. For example, some men attribute all mental acts to the functioning of neurons. And yet they cannot see the working of the neurons while the mind is in action, because, in order to examine them minutely, the subject must be either anesthetized or dead. So with the glands, to which other speculators seek to trace all mental action. Thus to find a purely physical basis for psychology is impossible; whereas the data of experience are ready at hand for everyone who will use analysis on his own mental activities and states. It stands to reason, therefore, that

the mind is the only entity that is capable of passing judgment on its own actions, just as must pass judgment in any other realm of scientific investigation.

Dr. Roback's book is just the one to get and study if you want to be set right regarding the meaning and merit of the present furor in psychology, namely, Behaviorism, which has well been called an *infant terrible*. He shows how absurd it is to try to determine the functioning of the mind except in the light of consciousness. He also indicates the weakness of the attempt to account for mental phenomena merely on the ground of motor stimuli and responses. Even the Behaviorist himself must come to his conclusions and know that he thinks as he does, by virtue of the fact that he is a self-conscious being and is aware of certain processes. Should any reader wonder what Behaviorism in psychology is, we will quote from Dr. Roback (p. 23): "Behaviorism, that is to say, the genuine product, reduces all psychology to a study of movements of limb and muscle or gland, more particularly, movements of the body as a whole. Since movements are physical and not mental, it follows that psychology is concerned with physical manifestations alone."

This means that there is no such an entity as the soul. Our author enters into an able and elaborate argument to prove that man is not all physical; that the greater and better part of him is his self-conscious mind and personality. He points out the lameness of the behavioristic view from the standpoint of reason and experience, and then shows how subversive such a theory must be in its application to ethics, jurisprudence, the practice of medicine and the facts of religion. He devotes a telling chapter to the future of Behaviorism. An excellent constructive chapter deals with the future of psychology, in which the author indicates the true conception that will save science from suicide and will prove of practical value to the race. It is a most instructive volume, and may be placed by the side of the recent volumes by Pratt and Buckham, to which attention has been called in this journal in other connections.

The Cause and Cure of Infidelity. By Rev. David Nelson, M.D. George H. Doran Company, New York. Price, \$1.75 net.

It was truly a good providence that led this enterprising firm to issue a new edition of this important old book. Many years ago, shortly after being rescued from the toils of

unbelief, we found an old copy of "Nelson on Infidelity" in a friend's library, and read it with great uplift and profit. Indeed, no book ever gave us so deep and experimental an insight into the nature, basis and motives of infidelity, and no book that we have read since has ever seemed more effective on the side of Christianity. It is a real body of Christian evidence. True, it does not deal with that form of semi-infidelity known today as modernism or rationalism, because that had not yet come into vogue; but it does deal one body-blow after another against infidelity of the real outspoken kind. Its arguments for keeping Christianity intact and preserving it in its integrity have their relevancy today in dealing with the hewing and hacking criticism of the Bible. Dr. Nelson himself passed through a period of unbelief, and therefore speaks from experience. His direct contact with many infidels of his day gave him an insight into their motives and a first-hand knowledge of their arguments. Thank God for this fine old book in its new dress.

The Person of Christ: His Perfect Humanity a Proof of His Divinity. By Philip Schaff, D.D., LL.D. With a Foreword by Rev. Cortland Myers, D.D. George H. Doran Company, New York. Price, \$1.25 net.

When a prominent firm republishes a strong evangelical book like this one, it is an auspicious sign of the better time at hand. This book produced a profound impression upon the religious world when it was first brought out in 1865. It was a convincing proof of the divinity of Christ from the evidences of His true humanity, which was at that time a new method of approach. The point is this: if Christ was a true and sinless man, He could not have been merely a man: first, because mere humanity could never reach the acme He attained; second, because He claimed to be divine in a unique sense of the term, and such a claim He could not have made if it was false and He was a true and sinless man. Thus the argument was irrefutable. It is just as valid today. It is even more forceful in these days when Christ's humanity is so much over-stressed by the modernists. If they find in Christ true human nature, human nature in its fullest stature, they cannot logically stop short of assigning to Him true deity. The book in its day set the example of collecting the personal testimonies of men who were either skeptics or rationalists, men like Rousseau, Goethe, Leckey, Mill, Strauss, Napoleon. With might and main we recommend this

great book to the present generation as a powerful apologetic for the unique divine-human person of our Lord Jesus Christ.

Fishing for Fishers of Men. By Rev. Carroll J.

Rockey. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. Price, \$1.25 postpaid.

The need of men for the Christian ministry, good men and strong, is the burden of this vital book. A strong foreword is written by Professor G. H. Gerberding, D.D., LL.D., who has himself written many books of great interest. The opening chapter of the book depicts the great need for men for the ministry, showing that the supply is not equal to the demand in any of the Christian denominations. A good chapter is the one dealing with "The Source of Supply," in which such subjects as, the qualifications of the minister, the Christian home, choosing a vocation, and the parochial school are discussed in a satisfactory way. The responsibility of both the minister and the congregation in securing young men for the ministry is effectively dealt with in the third chapter. The remainder of the book, and the larger part of it, is occupied with suggesting methods by which the ministry as a vocation may be made to appeal to pious and gifted young men in our churches. The book should have a wide circulation and will do much good.

Bible Text-Book and Student's Manual. New Edition. Introduction by R. E. Torrey, D.D. George H. Doran Company, New York. Copyrighted by the American Tract Society, 1879, 1880, 1916. Price, \$1.35 net.

A concordance and a Bible text-book are essential manuals for the Christian worker. The concordance enables him to find any passage in which a particular word occurs. The text-book assembles for him the Biblical passages relating to any special topic, doctrine, person or place treated in the Holy Scriptures. For example, what does the Bible teach on the subject peace? You will note all the Biblical passages, not in regular chronological order, but in properly classified order, in your Bible text-book. The present work has been the standard Bible handbook of this type for many years. For the Bible teacher the Sunday School worker and the preacher it is invaluable. If one had no other equipment than a good reference Bible, a concordance, and a text-book like this one, one might become a fine Biblical scholar. Of course, many other books are profitable for broader study, but these are the essential ones. It is an

encouraging sign that Bible study is on the increase, when well-known publishers issue new editions of such an old standard work as this text-book, which is neatly and substantially bound and clearly printed on good white paper.

Meditations for the Quiet Hour. By Rev. Edwin Whittier Caswell. Richard Badger (The Gorham Press), Boston, Mass.

All of us need to cultivate the devotional spirit more than we do. We are too busy with one thing and another. We do not have enough time for thought. The Psalmist said, "In Thy law will I meditate day and night." The author of the above-named volume says, "The ocean is never too full, though it receives streams from the land and rain from the clouds." So the soul ever needs refreshing from the presence of the Lord. Mr. Caswell is well known by his contributions to the CHAMPION, of which he was a good friend. The present volume comprises a series of quiet spiritual meditations, which were first published in *The Christian Herald*, of New York. While they were running serially in that journal, many requests came for their publication in book form; hence the present volume. It is a truly vital book. A verse of Scripture is chosen as the basis of each essay, which seldom occupies more than a page. This proves once more how rich and perennial are the treasures of God's Word. It requires a spiritual mind to find and bring forth those rich treasures, and that qualification our author has. For that reason his meditations are so refreshing. They bring one into the direct presence of the Master. To make a habit of reading two or three of these meditations a day would certainly greatly enrich one's life.

Evidences of Christianity. By John Talmadge Bergen, A.M., D.D. Augsburg Publishing House, Minneapolis, Minn. Price, \$1.00.

When a man is thoroughly evangelical, has had a clear-cut Christian experience, possesses sufficient knowledge, and is endowed with keen logical powers, he certainly is well equipped to defend Christianity and to set forth the positive proofs of its truth and authority. Dr. Bergen has all these qualifications. He has produced a thoroughly good book. It is tersely written, the arguments are clear, and the most essential doctrines of our holy religion are vindicated in the face of every modern kind of opposition. The most recent movements in the skeptical world are dealt with in

an effective way. The historical proofs of the authenticity of both the Old and the New Testaments are convincingly brought forward. The book is good for the general reader and will make an excellent text-book in Christian colleges and Bible schools. The only point at which we would raise the slightest objection is the inclusion of Garvie's and Terry's books in the bibliography as if they were evangelical in character, whereas they are quite liberalistic. But Dr. Bergen's book itself falls into no such a fault.

Sermons on the Books of the Bible. By William Wistar Hamilton, D.D. George H. Doran Company, New York. Price, \$1.75 net.

Good books are multiplying, and this is one of them. In fact, it is more than a good book. Its praise should not be rung so tame-ly. It is a book that throbs with the life-giving Word of God. Should any one doubt that engaging and edifying sermons can be preached on whole books of the Bible as texts, let him get this book and read it, and see how well it can be done. It requires that type of mind, however, that can see a Biblical book whole, and can also see the Bible itself whole, and grasp its wonderful unity of plan and purpose. Dr. Hamilton has studied the various books of the Bible in the small and in the large, and thus he knows what is the main purpose of each book; and this he unfolds in a logical way. One is also impressed by this work with the preachableness of the Bible; how appositely it can be applied to every human need and every age; what an ancient-modern book it is, proving what the apostle said of the Old Testament: "Now all these things happened unto them for ensamples; and they are written for our admonition" (1 Cor. 10:11). In Dr. Hamilton's book there is no disrupting Biblical criticism; the Bible is treated as a historical book. He sets Herbert Spencer's bombasting definition of man over against the simple and chaste Biblical description of man as created in the image of God.

The Significance of the Cross: A New Testament Study. By George H. Morrison, D.D. George H. Doran Company, New York. Price, 85 cents net.

Evangelical to the core is this book. It is made up of the author's notes of discourses he delivered in his own church in Glasgow, Scotland. These notes, printed as they are with wide spaces on the pages, bring the thoughts out sharply before the mind; yet they are logically connected, and it is easy to fill in other thoughts that may be suggested or a

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His Salvation: As Set Forth in the Book of Romans. By Norman B. Harrison. The Bible Institute Colportage Association, 826 North La Salle Street, Chicago, Ill. Paper, 60 cents net; cloth, \$1.00 net.

Surely if one wants to know and feel the glory of Paul's message to the world as given in his letter to the Roman, one should read this book. The method pursued is somewhat elaborate, but soon clears up as you read and meditate. An outline of the various sections of the epistle is first given; then a chart to represent the matter optically; this is followed by some notes to clear up difficult textual or other subjects; which is followed by practical comments applying the truths to every-day life and experience. In this way the rich treasures of this Pauline letter are brought out. It is a book that increases one's knowledge of the way of salvation through Christ, and thus enriches one's experience.

Looking Unto Jesus. By T. Marshall Morsey. George H. Doran Company, New York. Price, \$1.25 net.

"A child does not cry for motherhood; it cries for mother." So says the author of this stirring book. The world does not want an abstraction; it wants a Person, and that Person is Jesus Christ. In this book the Christ of the Bible is set forth in His full tonality. Mr. Morsey is the Dean of the Federation Bible College and Acting Dean of John Brown University, and also Managing Editor of *The American Evangelist*. An earnest introduction to the book is written by Evangelist John Brown. The wonder and winsomeness of Jesus is set forth in sentences that flash with light and breathe with life. No

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Why the Pastor Failed. By J. E. Conant, D.D., Bible Teacher-Evangelist. The Bible Institute Colportage Association, Chicago. Price, 25 cents.

Surely here is a book that ought to be read by every pastor who feels that his success in soul-winning has been all too meager. Perhaps he was earnest enough; perhaps, too, his people were willing. Then what was the cause of his failure? This book tells you. Neither is the trouble something that cannot be corrected. Therefore we advise everybody to get the book, read it carefully, then proceed to apply it. We have listened to a number of Dr. Conant's addresses on soul-winning, and have felt their spiritual power, and have also noted their definite and practical character. He may lift you into a high spiritual atmosphere, but at the same time he keeps your feet on the ground for the everyday work of the kingdom. A rare and valuable book it is.

Can a Young Man Trust His Bible? Ninth edition. By Arthur Gook. Pickering & Inglis, 14 Paternoster Row, London, England. 6d net; 7d postpaid.

To the question of the title of this book the positive reply is, "Yes! A young man *can* trust his Bible." The author shows him why. The reasons are many, and are effectively presented here. The positive arguments for the divine inspiration of the Bible are given, and many objections of the skeptics and critics are answered. This makes it a vital and timely book. After reading this defense of the Word of God, no young man will need to be ashamed to be called a believer.

The Facts Against Evolution. By A. C. Dixon, D.D. The Book Stall, 113 Fulton Street, New York. Price, 15 cents.

We do not see how the evolutionists can answer Dr. Dixon's arguments, especially those based on the fact that no form of organic life will reproduce until it has become matured. That makes the origin of both life and species impossible save by an act of divine creation. Even the cell must be a matured cell before it can bisect itself and become twin

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Is the Bible the Word of God? By Rev. W. Graham Scroggie. The Sunday School Times Company, Philadelphia, Pa. Price, \$1.00.

Having had Christian fellowship with Dr. Scroggie at several recent Bible Conferences and having listened to a number of his vital messages from the Word of God, we feel a double pleasure in recommending this excellent book on the evidences of Christianity. It is not like the ordinary books of its class, but is put in an original, striking and attractive way. The three chief divisions of the book are as follows regarding the Bible as the Word of God: 1. It seems to be; 2. It claims to be; 3. It proves to be. Under these main heads all the various arguments are schematized. This is the cumulative way of massing and marshalling the proofs, so that by the time the reader has gone through the volume he feels that the Bible must be God's Book—it could have come from no merely human source. The witness of the Old and New Testaments to themselves and to each other is put in an especially forceful way. Powerful as are the other proofs, the climatic proof is that from experience, because that is the only evidence that becomes absolutely certified to the individual. Dr. Scroggie is a man of spiritual mind, and that makes his reasoning on Biblical questions all the more acute and logical.

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